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ABSTRACT

The United Nations' founding in 1945 and the 1948 adoption of the Universal Declaration of Human Rights reflected the international community's growing commitment to the protection and recognition of what is now referred to as human rights. Despite increased international attention, human rights violations continue to occur at the local, regional, national, and global levels. This unit introduces students to the concept of human rights and adds issues to that concept to heighten their awareness of the complexities of protecting human rights. Students are encouraged to consider multiple perspectives when discussing case studies from around the world. The unit introduction contains a rationale and introduction to lessons; unit goals; connections to curriculum standards; materials needed; time required; subjects and suggested grade levels; simulation overview; and icons. Lesson 1, "What Are Human Rights?" considers an appropriate definition of human rights. Lesson 2, "Minorities, Minority Rights, and Genocide," asks students to consider their personal experiences with discrimination and to develop a working definition of minorities and minority rights and then looks at genocide. Lesson 3, "Civil/Political Rights," asks students to identify civil/political rights issues and uses six real case studies to delve deeper into these issues. Lesson 4, "Women and Human Rights," asks students to reflect on gender stereotypes they may hold and to think about the origins of such assumptions. The lesson focuses on biological and socially constructed differences between males and females to examine why women may be more impacted by certain human rights violations than males. It uses case studies from Brazil, Nicaragua, and Honduras to discuss the feminization of poverty. The unit concludes with a "Unit Debriefing" that highlights contemporary controversies surrounding the protection of human rights. Appendices contain additional resources. (BT)

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Examining Human Rights in a Global Context.

Greg Francis
Keiko Inoue
Stefanie Orrick

Stanford Univ., CA. Stanford Program on International and Cross Cultural Education.

SO 034 157

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Examining Human Rights in a Global Context

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EXAMINING HUMAN RIGHTS IN A GLOBAL CONTEXT

Developed by Greg Francis, Keiko Inoue, and Stefanie Orrick
Stanford Program on International and Cross-Cultural Education (SPICE)

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Unit Introduction

EXAMINING HUMAN RIGHTS IN A GLOBAL CONTEXT

Rationale and Introduction to Lessons

The historical origins of the concept of human rights can be traced back nearly three thousand years to the ancient Roman and Greek civilizations. The concept, "natural rights," which was intimately connected to the notion of religious orthodoxy and the natural law doctrine, dates back to these civilizations. Subsequently, this concept was expressed as "the rights of Man." Both phrases were eventually phased out, the former due to its religious intonation and the latter because it was not universally understood to include the rights of women. Thus, while the concept of human rights has old roots, the terminology "human rights" is relatively new. The phrase was propelled onto the global stage and into the conscience of the international community by events following the end of World War II. Namely, the founding of the United Nations (UN) in 1945 and the subsequent adoption of the Universal Declaration of Human Rights in 1948 reflected the international community's growing commitment to the protection and recognition of what is now referred to as human rights.

Over the past six decades, the concept of human rights has evolved and expanded immensely at the international level. Mainly, the stipulations of human rights protection have become more specific and focused. The International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights were entered into force in 1976, further establishing the mechanisms for enforcing the Universal Declaration of Human Rights. Additionally, the particular rights of children, women, refugees, and indigenous peoples, among others, are now explicitly guaranteed in UN human rights documents.

Despite increased international attention, human rights violations continue to occur at the local, regional, and global levels. Furthermore, there is growing recognition that the traditional, absolutist manner of dealing with human rights issues by drawing clear distinctions between "right" and "wrong" is inadequate for addressing the complicated circumstances surrounding contemporary human rights violations. To this end, the UN designated the period 1995–2004 as the "UN Decade for Human Rights Education" in the hopes that students can reflect on the multitude of issues and controversies surrounding the protection of human rights.

Examining Human Rights in a Global Context introduces students to the notion of human rights, and then adds "layers" of issues to the concept to heighten student awareness of the complexities of protecting human rights. Students are encouraged to consider multiple perspectives when

reading and discussing case studies from around the world without simply acting on their assumptions or commonly-held stereotypes of the involved people or parties. Thus, while it is expected that students will be able to empathize with victims of human rights violations, another objective of this module is for students to understand the mentality behind the perpetrators' actions. Without justifying or condoning acts of human rights violations, students are expected to be able to understand *why* humans might violate each other's rights, as well as *how* such episodes occur.

This curriculum unit includes sensitive and often controversial topics that challenge students to reflect on and try to make sense of some of the most inhumane events in recent history. In this unit, students discover that greed, hatred, and oppression often intertwine with human rights violations. Yet at the same time, they learn about courageous, heroic individuals and organizations that advocate human rights issues. Students are also introduced to innovative and empowering ways of healing wounds resulting from breaches of human rights.

As with many controversial topics of study, human rights is enormously complex. Scholars in the field may devote their entire careers to studying about a particular aspect of human rights, while a high school teacher might realistically have only a couple of weeks to teach the topic. *Examining Human Rights in a Global Context* is designed to introduce high school students to many of the key issues that have arisen in debates about human rights. As it is impossible to address every issue related to human rights in only four lessons, it is strongly recommended that you supplement the curriculum with further research and extension activities. While the unit includes a lesson that introduces students to human rights broadly and three lessons on minority, civil/political, and women's rights, you may also choose to include other topics in extension activities, such as the rights of children, refugees, and prisoners.

The appendices contain a comprehensive list of additional resources to aid further study. You will note that some of the resources listed are about or from advocacy-based organizations, such as Amnesty International and Human Rights Watch. We encourage students to consider how the mass media and advocacy organizations present issues related to human rights. Students should gather evidence from multiple perspectives and think critically about these issues. The resources mentioned are by no means meant to be an exhaustive listing; rather, they are meant to be starting points for more in-depth student research and discovery.

Lesson One, *What Are Human Rights?*, prompts students to consider an appropriate definition of "human rights." Subsequently, students begin to categorize events and issues into various groups of human rights, noting that some may overlap or conflict with others. The second part encourages students to consider "both sides of the story" while reading fictional accounts that may involve human rights violations. Students are invited to consider the complex, interpersonal dynamics of human rights violations and to recognize that it is not always easy to decide which side is "right" and which is "wrong." In Part Three, the origins and evolution of human rights and international human rights documents are

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considered within the context of possible Western biases in the contemporary conceptualization of human rights. Finally, students carry out individual research projects based on a recipient of the Nobel Prize for Peace, recognized for individual or group work in support of human rights.

Lesson Two, *Minorities, Minority Rights, and Genocide*, consists of two parts. In the first part, students consider their personal experiences with discrimination and then develop a working definition of minorities and minority rights. Students examine photographs and discuss the consequences of minority rights abuse. This part concludes with students exploring case studies about minority rights violations existing in the world today. Students research one case study in depth and prepare various simulations that teach their classmates about the issues and the multiple perspectives involved. The second part focuses on genocide. Students become familiar with three cases of genocide and consider the similarities and differences among them. The lesson then leads students to debate the question, "Is democracy necessary to prevent genocide?" Students look at the photographs from the first part of the lesson again and write a reflective essay noting any changes in their perceptions of minority rights issues.

Lesson Three, *Civil/Political Rights*, begins by asking students to identify civil/political rights violations from a list of situations. Students then create their own definition of civil/political rights. After this theoretical introduction, students use six real-life case studies to delve deeper into civil/political rights issues. In the first activity, groups of students create advocacy posters that express two sides in their assigned case study. In conveying the viewpoints of two sides, students learn about the arguments these parties use to justify their positions. For the second activity, groups of students prepare and perform a trial of the alleged civil/political rights violator in their case study. Another group will act as the jury and will decide on whether or not to punish the defendant. The lesson concludes with a discussion of whether justice is possible in the case studies and whether certain forms of government show more respect for civil/political rights.

Lesson Four, *Women and Human Rights*, begins with an activity that prompts students to reflect on gender stereotypes they may hold and to think about the origins of such assumptions about males and females. The lesson focuses on biological and socially-constructed differences between males and females that may explain why women may be impacted by certain human rights violations more so than males. The first part of the lesson familiarizes students with the notion of the "feminization of poverty" through case studies from Brazil, Nicaragua, and Honduras. The second part encourages students to discuss the relationship between the low status of women and their increased risk of contracting AIDS. Students read an article from *The New York Times* and study the impact of the epidemic on women in South Africa and India.

The unit concludes with a *Unit Debriefing*, intended to highlight contemporary controversies surrounding the protection of human rights. The activities and discussion topics encourage students to summarize and think critically about the main ideas discussed in the unit.

unit introduction

Unit Goals

Each of the four lessons in this curriculum lists specific learning objectives. These objectives are divided into knowledge, attitude, and skill objectives. The following are larger goals for the curriculum unit as a whole:

- To learn the definition of "human rights" as defined by the international community
- To analyze case studies of human rights incidents and to gain an understanding of multiple perspectives
- To recognize the complexity of protecting and advocating human rights
- To think critically about some of the causes and contributing factors of human rights violations
- To examine different types of reconciliation or healing procedures following human rights violations
- To draw parallels between different case studies from around the world and to recognize the universality of some of these issues

Connections to Curriculum Standards

Examining Human Rights in a Global Context has been designed to meet certain national standards for history, as defined by the National Center for History in the Schools, available online at <http://www.sscnet.ucla.edu/nchs/standards>.

World History: Era 3

- Standard 3B: The student understands the emergence of Christianity in the context of the Roman Empire.
- Standard 5: The student understands major global trends from 1000 B.C.E. to 300 C.E.

World History: Era 8

- Standard 5: The student understands major global trends from 1900 to the end of World War II.

World History: Era 9

- Standard 1B: The student understands major political and economic changes that accompanied post-war recovery.
- Standard 2C: The student understands how liberal democracy, market economies, and human rights movements have reshaped political and social life.
- Standard 2D: The student understands major sources of tension and conflict in the contemporary world and efforts that have been made to address them.
- Standard 3: The students understand major global trends since World War II.

Materials

Handouts and primary source documents have been provided with the lessons to present students with a range of perspectives on the topic being studied. Permission is given to reproduce these handouts and documents for classroom use only. Each lesson provides a list of materials for that lesson.

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Time

Examining Human Rights in a Global Context is divided into four lessons, each of which will take at least 4–5 class periods to complete. Lessons should be taught in succession to gain maximum benefit.

Subjects and Suggested Grade Levels

This curriculum unit is recommended for use in the following high school classes:

- World history
- World studies
- International relations
- Comparative political systems
- Current events
- Social studies
- Civics
- U.S. history
- Government
- Model United Nations

The reading level is suitable for students in grades 9–12, Advanced Placement classes, and community college.

Simulation Overview

Examining Human Rights in a Global Context engages students in simulations. A simulation is an important learning activity that involves students in roles in which they must think and act in a situation that is similar to one in real life. Although never able to duplicate the complexity of a real event or teach specific facts, a simulation may allow students to exercise some of the problem-solving skills and experience some of the feelings that occur in a real event. A simulation should never be treated as "only a game." Good simulations have the capacity to generate very strong thoughts and feelings from their participants, and the teacher should always be prepared for that possibility.

The role of the teacher in a simulation is critical. The teacher serves as an orientation leader and a facilitator. It is important to experience the simulation yourself before introducing it to your students. Invite your friends or colleagues to participate with you.

A simulation is run most successfully when participants have had a clear, concise introduction to its framework. As rules and roles are explained, time should be allowed for questions and practice. The facilitator should avoid comments or answers that suggest strategies or imply outcomes.

During the simulation, the facilitator should carefully observe the proceedings and take notes that might help the debriefing. Because of the open-ended structure of a simulation, students will sometimes select strategies that do not work, and communication may sometimes be tense and difficult. Unless the participants' safety is jeopardized, the facilitator should not coach or intervene in the interaction and should allow students the opportunity to solve problems directly.

Debriefing a simulation is essential. Unless there is adequate time for discussion and closure, a simulation should not be attempted. The absence of a debriefing or an inadequate one may leave a residue of

misunderstanding and misinformation, which may have negative consequences both inside and outside the classroom. Equally important is the opportunity for reflection and learning. In this unit, debriefing questions are provided with the simulation, and they include questions that elicit the following:

- A description of what happened
- Strategies that were attempted and their results
- Other strategies that might have been possible
- Analogies to real-life situations and a discussion of how the simulation was similar or different
- Evaluation of how the situation related to the students' own values and their subsequent actions during the simulation
- How the participants felt during the simulation and how they are feeling afterward (both as members of groups in which they participated during the simulation and as individuals)

Traditional evaluation methods generally are not appropriate for simulations. Students should never be evaluated for their participation in the simulation itself. Many teachers have found an effective evaluation activity to be a journal entry or other writing exercise in which students summarize their insights from the activity and its debriefing.

Simulations are often noisy and sometimes confusing because of the uncertainty of the outcome. They require considerable flexibility. Yet their potential for developing deeper understandings of key concepts and increased skills in decision-making, communication, negotiation, and conflict management remains high, making them an important learning tool.

Icons

For easier reference the following icons are used throughout the unit:

Small-Group Activity

Transparency

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Lesson One

WHAT ARE HUMAN RIGHTS?

Organizing Questions

- What are human rights?
- Why are human rights violations committed?
- How have human rights evolved over the course of history?
- What are the key human rights documents?
- Which Nobel Prize for Peace winners were active in defending human rights?

Introduction

In 1998, the United Nations (UN) designated the period 1995–2004 as the "UN Decade for Human Rights Education" in commemoration of the 50th anniversary of the establishment of the Universal Declaration of Human Rights (UDHR). The decision to declare such a decade is reflective of the international community's growing recognition of the importance of human rights education. The decade is also indicative of the need to promote a deeper understanding of the complexities of human rights education due in part to the constantly expanding definition of human rights.

Defining human rights is no easy task. While notions of human rights were present in ancient civilizations and world religions throughout history, what is now included under the category of "human rights" continues to expand. This lesson first familiarizes students with a basic definition of human rights, and then allows them to build upon that definition to study specific issues, some controversial, that are discussed in the international human rights discourse today. Second, the evolution of human rights is covered through an examination of ancient civilizations and world religions, and their notions of human rights. Third, students are introduced to the main human rights documents of the world. Finally, human rights activists and their causes are discussed, primarily through the introduction of Nobel Prize for Peace winners whose awards were based on their work in human rights.

Objectives

knowledge

- To define the term "human rights"
- To compare various origins of the notion of human rights through the course of history, and to think critically about possible Western biases
- To learn about the key human rights documents
- To be introduced to Nobel Prize for Peace winners who are human rights activists, and the causes for which they stood or stand

attitude

- To recognize that perspectives from both sides of the story need to be considered when discussing issues of human rights
- To realize the extent to which key principles of human rights are manifested in ancient civilizations and world religions
- To appreciate the level of commitment it takes to be an advocate of human rights

skill

- To provide concrete examples of an abstract concept
- To work effectively in small groups

Materials

- Overhead projector
- Poster board (enough for the class as described in Handout #5)
- Markers
- Notebooks for journal writing, one per student
- Transparency #1, *Definition: Human Rights*
- Handout #1, *Selected Definitions*, one copy per student
- Handout #2a, *Both Sides of the Story: Prison Riot*, two copies
- Handout #2b, *Both Sides of the Story: Child Soldiers*, two copies
- Handout #2c, *Both Sides of the Story: Strike at the Factory*, two copies
- Handout #3, *The Evolution of Human Rights*, one copy per student
- Handout #4, *Human Rights Documents*, one copy per student
- Handout #5, *Assignment: Human Rights Documents Reflection Project*, approximately 10 copies
- Handout #6, *Human Rights Activists Who Won the Nobel Prize for Peace (1901–2000)*, one copy per student

Time

Approximately four class periods

Teacher Preparation

These instructions are based on a class of 30 students. If you have more or fewer than 30 students in the class, adjust the preparation accordingly.

Make the appropriate transparencies and number of copies of each handout as specified in the "Materials" section.

Procedure Part One

Defining Human Rights

1. As an introduction to the unit, inform students that they will be learning about human rights issues in various regions of the world. Ask students what they consider to be their human rights, and write their responses on the board. From the examples the students provide, ask students to consider a definition of human rights, and have them write it down in their journals.

2. Place Transparency #1, *Definition: Human Rights* on the overhead. Ask students for examples of ways in which people might be discriminated against based on each of the categories listed in the definition. Encourage students to think of actual events that involve violations of someone's human rights based on citizenship,

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nationality, race, ethnicity, language, sex, sexuality, or abilities. Examples can be drawn from world history, current events, or a personal incident. Some students, however, may not be comfortable discussing personal, sensitive issues. If this is the case, encourage students to discuss human rights violations in general.

3. Distribute Handout #1, *Selected Definitions*. Ask students to read over the definitions, and ask for a volunteer to read the definition of "Civil and Political Rights" and "Economic, Social, and Cultural Rights." Ask students to categorize the human rights listed on the board from step #1 into either of the two categories of rights. Some of the rights may overlap categories. Explain to students that some critics argue that civil and political rights are more important than economic, social, and cultural rights. An example of a civil and political right is the ability to voice disapproval of your government. An example of an economic, social, and cultural right is access to free health care from one's government if one cannot afford it. Is one more difficult to ensure than the other? What rights might take priority given a limited government budget? Explain to students that both categories are equally important in the protection of human rights.

Part Two Both Sides of the Story

The following activity encourages students to consider both sides of the story regarding human rights issues. Many organizations (with web sites recommended in this unit), such as Amnesty International and Human Rights Watch, give voice to people whose rights are violated. However, the "other side of the story" is rarely discussed. While we do not want to justify any acts of violations of human rights, it is important for students to explore why people might commit acts that seem inhumane and cruel. The three accounts below are based on non-fictional events from around the world, but details have been added to provide the perspectives of various people or groups.

1. Divide the class into six groups of five students each, numbered 1–6. Distribute Handouts #2a–c, *Both Sides of the Story*, as follows:
   - One copy of Handout #2a to Groups 1 and 2
   - One copy of Handout #2b to Groups 3 and 4
   - One copy of Handout #2c to Groups 5 and 6

2. Instruct students to designate a facilitator and reporter for their group. The facilitator should read the directions and questions on Handouts #2a–c, followed by the case studies. Although the reporter will be responsible for summarizing and presenting to the class, each student should take notes from his or her group discussion. Explain to students that the three handouts include descriptions of fictional accounts that may inspire them to think about human rights in ways they have not before. Also, you may want to mention to students that "indigenous" refers to people who are native, yet often a minority, of a particular land. An example of an indigenous group in the United States is the Native Americans.

3. Ask students to discuss their answers to the questions in Handouts #2a–c. Ask the reporter from each group to summarize the group discussions for the class. In reference to the first handout question, explain to students that this curriculum unit will focus on the human rights categories listed.

4. Explain to students that the events depicted in each handout were meant to illustrate the need to consider more than one side of any story. While it is important to understand the lives of those whose human rights are violated, it is also important to consider the reasons why people might violate other people's human rights. The worst reason to violate someone else's human rights is probably the desire to acquire power and/or money. But what if you violate someone else's rights while pursuing your own?

5. Distribute Handout #3, *The Evolution of Human Rights*. Students should read the handout and then write down answers to the questions as homework. The handout will prepare students for the discussion in Part Three of this lesson. Collect students' written answers to the questions during the next class period for assessment.

Part Three Human Rights Documents

1. To introduce students to key human rights documents, divide the class into groups of three to four students and distribute Handout #4, *Human Rights Documents*, to each student. Explain to students that the table of human rights documents is organized chronologically.

2. Ask students to recall the content of Handout #3 that they read for homework. As discussed in the handout, there is a strong Western influence, and perhaps bias, in what we presently consider to be human rights. Thus, it is not surprising that the documents in Handout #4, except those initiated by the League of Nations or United Nations, include only those from France, the United Kingdom, and the United States. Due to this influence, these human rights documents tend to emphasize individual rights over group or community rights. Explain to students that it is important to recognize and remind ourselves of this possible bias in defining human rights. It is also important to understand the impact of such assumptions when applying the modern definition of human rights to non-Western states.

3. Distribute Handout #5, *Assignment: Human Rights Document Reflection Project*. Assign each small group the task of researching one of the documents. Each group's task will be to produce a reflection project that summarizes the key points of the chosen document. Encourage them to use the library or Internet in their research. Projects will be evaluated based on creativity and content.

4. Allow each group up to 10 minutes to share its project with the rest of the class. Where possible, display the projects in the classroom for the remainder of the unit.

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Part Four Human Rights Activists Who Won the Nobel Prize for Peace (1901–2000)

In this lesson, students will learn about some of the most prominent human rights activists throughout the course of history. Students will then be asked to complete an individual research project on one of the individuals or organizations by the end of this unit.

1. Distribute Handout #6, *Human Rights Activists Who Won the Nobel Prize for Peace (1901–2000)*, and explain to students that they will be learning about Nobel Prize for Peace winners who were especially active in the field of defending human rights. While this is not a comprehensive list of the Nobel Prize for Peace winners who were human rights activists, notice nevertheless that all but one of the winners were recipients after World War I. Explain to students that the adoption of the Universal Declaration of Human Rights may be one of the reasons why there is a proliferation of human rights activists today.

2. The recipients included in Handout #6 were chosen due to the wide variety of causes for which they stand or stood. Ask students to identify some of the categories of human rights: 1) political rights, 2) minority/indigenous rights (including religious minorities), 3) women's rights, 4) children's rights, 5) worker's rights, and 6) prisoner's rights. Are there other categories included in the table that were not previously discussed?

3. Discuss what it might take to defend human rights, in light of the opposition people might face. Ask students for examples of incidents where they or someone they knew fought for a right and what the consequences were. Ask students what all of these people might have in common, despite the wide range of perspectives they might represent. What would have happened without these people?

4. Ask students to choose a person or organization that has won the Nobel Prize for Peace. Explain to the students that they need to complete an individual research project by the end of this unit. They can refer to the recommended web sites listed in the appendices for additional information. Students' research projects will count as part of their assessment for this unit. As an option, students may volunteer to present their final product to the class during the debriefing of this unit.

DEFINITION: HUMAN RIGHTS

Human Rights =

The rights and freedoms a person is entitled to simply because she or he is a human being.

Human rights apply to all human beings, regardless of citizenship, nationality, race, ethnicity, language, sex, sexuality, or abilities.

Source: Flowers, Nancy, ed.
Human Rights Here and Now: Celebrating the Declaration of Human Rights.
Minneapolis, MN: Human Rights Educators' Network, 1998.

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SELECTED DEFINITIONS

HUMAN RIGHTS = The rights and freedoms a person is entitled to simply because she or he is a human being. Human rights apply to all human beings, regardless of citizenship, nationality, race, ethnicity, language, sex, sexuality, or abilities. (Source: Flowers, Nancy, ed. *Human Rights Here and Now: Celebrating the Declaration of Human Rights*. Minneapolis, MN: Human Rights Educators' Network, 1998.)

CIVIL AND POLITICAL RIGHTS = Human rights which include due process, right to vote, freedom of religion, expression, and political activity, and access to information. (Source: Donnelly, Jack. *International Human Rights*. 2nd Ed. Boulder, CO: Westview Press, 1998.)

ECONOMIC, SOCIAL, AND CULTURAL RIGHTS = Human rights which concern the welfare of individuals in the sense of how they can support and sustain themselves, as well as how they can preserve and develop their own cultural identity. Economic, social, and cultural rights include right to food, shelter, education, socially provided goods, and health care. (Source: Donnelly, Jack. *International Human Rights*. 2nd Ed. Boulder, CO: Westview Press, 1998.)

UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR) = The first global human rights declaration, cited by individuals around the world as a way of describing their needs. The UDHR contains the "Four Freedoms" proclamation by U.S. President Franklin Roosevelt (freedom of speech and belief; freedom from fear and want) as the "highest aspirations of the common people." (Source: Devine, Carol, Carol Rae Hansen, and Ralph Wilde. Ed. *Human Rights: The Essential Reference*. Phoenix, AZ: The Oryx Press, 1999.)

BOTH SIDES OF THE STORY: PRISON RIOT

Group Task
Read the following questions. Keep the questions in mind as you read the handout. Write down your thoughts and answers to the questions when you are finished reading. Designate a reporter from your group to summarize your discussion for the rest of the class.

Questions
1. Do you think the story depicts issues relating to human rights? If so, try to classify them into one or more of the following categories: 1) political rights, 2) minority/indigenous rights (including religious minorities), 3) women's rights, 4) children's rights, 5) worker's rights, or 6) prisoner's rights.

2. Consider the people or groups involved in this story. Were anyone's human rights violated? If so, whose and how? Remember to consider both sides of the story.

3. How might one of the people or groups acted differently to avoid the outcome of this story? Remember to be realistic in your suggestions.

Be prepared to summarize the event in your handout and share the highlights of your group discussion with the rest of the class.

Prison Riot

allegedly—asserted but not yet proven

negligence—failure to exercise minimal standard of care

The former police commander of a prison appeared in court on Friday morning to face charges from 12 years ago. He is allegedly responsible for coordinating the police response to a riot in 1989, which resulted in the deaths of 115 prisoners. He is accused of negligence, excessive use of force, and manslaughter. He is the first of 15 police officers who will be tried for the same charges later this year.

On November 30, 1989, a riot broke out at the prison as inmates were returning to their prison cells after dinner. Apparently planned in advance, the prisoners began the riot by calling out their demands, which included better medical care, more contact with their family members, and less aggressive treatment by the guards. Some of the prisoners reportedly targeted and threatened individual prison guards, escalating the tension. In response, the former police commander allegedly called on the prison guards and police officers to use arms to control the prisoners and put an end to the riot. After nine hours, 115 inmates were left dead, and many others injured.

accountability—ability to justify one's actions

Families of the killed inmates brought forth the charges, but it has taken 12 years for the court to respond to their claims. Family members of the killed prisoners are hoping that this case will raise questions of police accountability and the humane treatment of prisoners. One woman claims that her son was simply participating in a peaceful demonstration and that there was no need for the level of police brutality demonstrated. However, the former police commander maintains that he was simply doing his job and had the safety of both the inmates and the prison guards in mind when he called together the "counterattack." He believes that more people would have been killed by the inmates had he not

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stepped in and taken control. Immediately following the incident, he stated, "these people are in a high-security prison for a reason. I could not take any chances with them."

Meanwhile, the incident has shed light on the conditions of the prisons in the country. For instance, there are currently 220,000 prisoners in facilities that are meant to hold only 145,000. Many feel that the consistent reductions in funding for prisons by the federal government have resulted in a rise in corruption within the prison systems over the years. Furthermore, there is a shortage of adequately trained prison guards due to a lack of proper budgeting. To make the crowded conditions worse, gangs have recently sprung up in prisons across the country. In an institution where inmates feel threatened by other prisoners and sometimes by the prison guards, some inmates feel that gangs provide protection and a sense of community for them. However, the gangs also make the prison environments increasingly vulnerable to riots, and police commanders wary.

BOTH SIDES OF THE STORY: CHILD SOLDIERS

Group Task
Read the following questions. Keep the questions in mind as you read the handout. Write down your thoughts and answers to the questions when you are finished reading. Designate a reporter from your group to summarize your discussion for the rest of the class.

Questions
1. Do you think the story depicts issues relating to human rights? If so, try to classify them into one or more of the following categories: 1) political rights, 2) minority/indigenous rights (including religious minorities), 3) women's rights, 4) children's rights, 5) worker's rights, or 6) prisoner's rights.

2. Consider the people or groups involved in this story. Were anyone's human rights violated? If so, whose and how? Remember to consider both sides of the story.

3. How might one of the people or groups acted differently to avoid the outcome of this story? Remember to be realistic in your suggestions.

Be prepared to summarize the event in your handout and share the highlights of your group discussion with the rest of your class.

Child Soldiers

civil war—war between opposing groups of citizens within one country

rebel forces—groups opposing government authority

abducted—kidnapped

malnourished—lacking minimal amount of food essential for sound health and growth

ethnicity—qualities or characteristics relating to race

Listening to Usman Koroma recount the events of his life, many would have a hard time believing he is only 15 years old. Born in a rural village in a country that has been ravaged by a civil war since his birth, he saw his younger siblings and mother killed by rebel forces at age 11. Usman and his father were abducted by the rebels at the same time, but taken to different camps. He has yet to find his father and doubts that he ever will.

In the past four years, the rebel group that abducted him has trained Usman as a child soldier. He sleeps on the floor in a shack with dozens of other kidnapped children like himself. He eats whatever the rebel soldiers decide to share with the children and is consequently malnourished and underweight for his age. He is constantly threatened and harassed by the rebel soldiers, and has learned to obey orders so as not to be beaten. Such orders have included beating other children who disobey the rebel soldiers, setting villages on fire, and fighting people of different ethnicity for reasons that are often unclear to him. He admits that he has killed many people on order and will continue to do so because "it is the only life that I know."

The leader of the rebel camp where Usman currently lives, denies that Usman is being held against his will. He claims, "If the child wants to leave, there are plenty of opportunities for him to do so. He stays because he knows that we are in a war and that he must fight for his community."

Usman somewhat agrees with the leader. Like many children at the camp, he has nowhere else to go. He would not be able to find his way back to his village, there is no access to school for orphaned children in his country, and he knows of no one he can trust. Furthermore, he realizes that children play an important role in the fights because the enemies often do not suspect them. He knows that he has been

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lucky—many children have died around him in the past four years. He hopes, though, that he will live to be an older soldier so that he can run his own group of soldiers. In fact, he seems to consider the leader of the rebel camp to be one of his heroes.

BOTH SIDES OF THE STORY: STRIKE AT THE FACTORY

Group Task
Read the following questions. Keep the questions in mind as you read the handout. Write down your thoughts and answers to the questions when you are finished reading. Designate a reporter from your group to summarize your discussion for the rest of the class.

Questions
1. Do you think the story depicts issues relating to human rights? If so, try to classify them into one or more of the following categories: 1) political rights, 2) minority/indigenous rights (including religious minorities), 3) women's rights, 4) children's rights, 5) worker's rights, or 6) prisoner's rights.

2. Consider the people or groups involved in this story. Were anyone's human rights violated? If so, whose and how? Remember to consider both sides of the story.

3. How might one of the people or groups acted differently to avoid the outcome of this story? Remember to be realistic in your suggestions.

Be prepared to summarize the event in your handout and share the highlights of your group discussion with the rest of your class.

Strike at the Factory

textile—cloth

Norshaliza Azman, 26, is worried about going back to work on Monday morning. She manages a group of women in the nearby textile manufacturing plant, and while she believes she has a good relationship with her workers, she is concerned about the rumored upcoming strike. Similar strikes had occurred at other factories in recent years, and many of the workers blamed managers like her for running factories with poor working conditions.

Norshaliza's family is one of the wealthiest and most prominent in the area. She has worked hard in school and even earned a college degree, a rare accomplishment for women in her country. Thus, she was delighted when her uncle offered her a job at one of his factories and has tried to perform well over the past two years. She is proud of the fact that she contributes to the family earnings along with her husband, especially now that they have a baby. She does not want a strike to ruin her career.

Habibah Majid is planning on joining the group of women who are going on a strike on Monday morning. Habibah, 23, is also a mother of a young boy. The father of her son left the city while she was pregnant, so she is the sole caretaker of her child. She works 15 hours a day and is paid below the minimum wage of developed countries. While she would have liked to attend school, her family could not afford such luxuries, and thus she has been working for the past 10 years. At this rate, she knows that she will not be able to afford an education for her son either, and thus she agreed to join the strike and demand higher wages.

Habibah resents the upper class, including Norshaliza, who is her supervisor. Habibah knows that Norshaliza's family made money because they were corrupt and dishonest. They have taken advantage of

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workers like her for generations and reaped the benefits of their labor. She does not believe Norshaliza when she claims that she does not have the authority to pay the workers a higher wage. Surely, she must be able to convince her uncle, who owns the company, that the workers deserve more money for their work. As the organizer of the strike has told her, she must be willing to use force to fight for a better life for her son.

Across town, meanwhile, the same thought passes through Norshaliza's mind.

THE EVOLUTION OF HUMAN RIGHTS

Individual Task
Read through the following questions, and think about them as you read this handout. Write down your thoughts and answers to the questions when you are finished reading. Be prepared to submit your answers at the beginning of the next class.

1. What are the contributions of the Greek, Roman, and Judeo-Christian traditions to the evolution of human rights?

2. After World War II, why was there a shift in the way the world saw its role as the protector of human rights?

3. Compare the following two statements:

   "There are no rights that everyone is entitled to equally, simply on the basis of being a human being."

   "Human rights are entirely universal, in no way subject to changes due to cultural or historical differences."

   Which one do you agree with and why? What might be the risks in taking one perspective and not considering the other?

4. If you are familiar with another religion or ancient civilization, describe its linkages to human rights.

Human Rights in Ancient Civilizations and Religions
Human rights are defined as the rights and freedoms a person is entitled to simply because she or he is a human being. Human rights apply to all human beings, regardless of citizenship, nationality, race, class, ethnicity, language, sex, sexuality, and/or abilities. The key principles of human rights, as described in the Universal Declaration of Human Rights (UDHR), can be traced back to ancient civilizations and religions.

democracy—government by the people or majority rule

The ancient Greeks were the first to express the philosophy behind the modern concept of "human rights." They believed their laws were passed down from the gods that protected people's rights. The ancient Greeks also formed the first democracy; however, Greek citizens who could participate in the democratic system included only property-owning, wealthy men. Women, slaves, the poor and those who could not prove that their fathers had been citizens were not considered citizens and thus not "humans." While philosophers such as Plato (427–348 B.C.E.) and Aristotle (384–322 B.C.E.) introduced the idea of equal rights for women and certain foreigners, they were unsuccessful in promoting and securing rights for everyone.

judiciary system—court system

The Romans added to the Greek contributions in developing the concept of human rights. The Romans tried to build an objective judiciary system in an effort to combine concepts of human rights and the law. In fact, the U.S. court system is modeled after the Roman court. One of the ancient Romans, Justinian, inspired the term "justice" through his efforts to root

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out corruption and make the law more understandable and accessible to the people. The Romans further enhanced the status of women, slaves, and the poor, although with shortcomings compared to modern notions of human rights. Furthermore, the Romans introduced the concept of children's rights, thus establishing children's legal status for the first time.

inherent—intrinsic or innate

According to the Judeo-Christian tradition, every person—even a slave—has inherent value and is worthy of respect, simply by the fact that she or he is human. Furthermore, Christianity, Judaism, and Islam share a belief in one universal and personal god, to which each human may look up to as the ultimate judge and source of values, above the laws of any government. The idea that god's laws are of higher value than any set of laws stated by a government is so fundamental in the Judeo-Christian tradition that it has provided support for those who fight against corrupt or irresponsible governments in the pursuit of human rights' goals. This belief is reflected in the UDHR, which acknowledges that some governments are corrupt or do not act as protectors of human rights.

Human Rights: Then and Now

The definition of human rights is continually changing and expanding. In fact, the belief that *all* human beings are entitled to the same set of rights is a relatively new concept. Until the 20th century, being a "human" or "citizen" meant only a certain group of people: oftentimes, members of the royalty, property-owning (and thus wealthy) males, or highly educated people. Presently, of course, racial and religious minorities, women, and children are also considered "humans." The shift toward including every individual person in the category of "humans" and thus ensuring the human rights of everyone is a fundamentally important aspect of the Universal Declaration of Human Rights (UDHR). This change came about in large part as a reaction and response to the Nazi Holocaust, as well as to other war crimes committed during World War II.

The events of World War II raised the awareness of human rights violations to the international level. Prior to 1948, governments had considerable independence when it came to issues of human rights. Thus, there were no international organizations to ensure the rights of individuals within the boundaries of independent countries. However, after the Holocaust and various other war crimes of World War II, the international community decided to create the United Nations and establish the UDHR. Thus, human rights were no longer viewed as internal and domestic matters, but matters of world security and stability. Furthermore, the world recognized that synchronized international efforts were necessary to ensure that every individual's human rights are protected.

Despite the positive consequences of the establishment of the UDHR, its implementation is not without some controversy. For instance, many critics of the UDHR consider the document to be Western-biased, ignoring social and cultural interpretations from developing countries. The model of human rights that currently exists is one based on the Western notion of individual rights. Thus, they claim that the UDHR is a

imperialism— extension of power or dominion of a nation toward another

continuation of Western imperialism and that non-Western values, such as group rights and community responsibility and harmony, are ignored in the UDHR. It is not surprising, then, that when the UDHR is applied toward non-Western countries, there are often clashes with the local cultures and traditions.

Furthermore, while racial and religious minorities, women, and children are guaranteed equal treatment on paper, in reality, many are not accorded equal treatment due to their status of citizenship, nationality, race, class, ethnicity, language, sex, sexuality, and/or abilities. In addition, there are few social mechanisms available to them to ensure the protection of human rights. Thus, while the human rights movement has evolved over a long period of time and made some important changes, the concept and enforcement of human rights continue to be controversial.

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HUMAN RIGHTS DOCUMENTS

Directions: Study the following chart. Follow the instructions in Handout #5 after you have familiarized yourself with the chart. Definitions of underlined words are provided on the third page of this handout.

Title of Document (year and location in parentheses)	Summary
The Magna Carta (1215, England)	Originally meant to benefit only the male elite as a way of protection from King John but resulted in benefits to commoners, including women. This was the first dent in monarchical absolutism in Europe.
The English Bill of Rights (1689, England)	An effort to limit the powers of monarchs. Reminded Englishmen (although not necessarily women) that they had the right to petition the king, that they could bear arms for their defense (if they were Protestants), that they need not face excessive bail, fines, or cruel and unusual punishments, and that they have the right to seek redress of grievances and amendment of laws.
U.S. Declaration of Independence (1776, U.S.)	First document to meet the modern definition of human rights. It asserts universal rights that apply to the general population, and that Americans possess "inalienable rights." The Declaration of Independence also asserts that the people can voice disapproval and limit state power if their human rights are being violated.
U.S. Constitution (1787, U.S.)	Suggests that the ultimate authority of the government rests with the people and the democratic theories of contemporary United States. Divides power among three federal branches, as well as between national and local authorities. Amendments have been added to secure increasing categories of human rights for Americans.
French Declaration of the Rights of Man and of the Citizen (1789, France)	Offers human rights guarantees which include: protection from arbitrary accusation, arrest, detention, and punishment; the presumption that every person is innocent until declared guilty; freedom of thought, speech, and religion; assurances that taxation would be equitable, based on means to pay, and that property would not be deprived unless by legally established necessity and means.

U.S. Bill of Rights (1791, U.S.)	During the debates on the adoption of the U.S. Constitution, its opponents argued that the Constitution as drafted would open the way to monarchical absolutism by the central government. Fresh in their minds was the memory of the British violation of their civil and political rights before and during the American Revolution. The first 10 amendments became the Bill of Rights, which spell out the rights of individual citizens. The U.S. Constitution and Bill of Rights do not include social, economic, and cultural rights.
Fourteen Points of the League of Nations (1918, International)	Included the right of national groups to self-determination, thus concerned itself with ethnic and religious minority rights. Served as the basis for the argument of "rights for all."
Universal Declaration of Human Rights (UDHR) (1948, International)	The UDHR marks the foundation of the modern human rights movement at the international level, as applicable to all. While many of the former documents, when translated into policy, excluded women, people of color, and members of certain social, religious, economic, and political groups, the UDHR articulates the rights for all humans.
International Covenant on Economic, Social and Cultural Rights (1966, International)	Human rights which concern the welfare of individuals in the sense of how they can support and sustain themselves, as well as how they can preserve and develop their own cultural identity. Economic, social, and cultural rights include right to food, shelter, education, socially provided goods, and healthcare.
International Covenant on Civil and Political Rights (1966, International)	Civil and political rights include due process; right to vote; freedom of religion, expression, and political activity; and access to information.
International Bill of Human Rights (1966, International)	The International Bill of Human Rights consists of the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights.

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monarchical absolutism—system of government under which a single ruler has unlimited powers

petition—to make requests to a person in authority

redress—compensation

amendment—a revision or addition proposed or made in a bill, law, constitution, etc.

inalienable—incapable of being taken away or transferred

arbitrary—not fixed, but left to someone's judgement or choice

self-determination—the right of a people to decide its own form of government or political status, without outside influence

due process—the right to a fair trial

ASSIGNMENT:
HUMAN RIGHTS DOCUMENTS REFLECTION PROJECT

1. Your group will be giving a presentation on one of the human rights documents. Choose a human rights document with your group. Try to base your decision on the value of the kind of human rights that the document represents to you and your group members.

2. If possible, try to find out additional information about the document, including its significance in history. You can conduct further research on the human rights document at the library or on the Internet. Choose 8 to 10 points that express the core principles of the document. Create a "reflection project" of the document chosen by your group, highlighting the importance of the document and its contents. You can choose to create a political cartoon, newscast, rap song, skit, poster, etc. to share the information with your class. For example, look at the picture below of Eleanor Roosevelt with the poster of the Universal Declaration of Human Rights. While the poster she is holding details the document in its entirety, the poster you create with your group might be a summary poster.

3. Prepare for the presentation. First state the name of the document your group chose and the country of its origin. Try to ensure that each member participates during the presentation and that everyone shares the responsibility of answering questions from the class. Limit your presentation to 10 minutes.

Eleanor Roosevelt with poster of the Universal Declaration of Human Rights.
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HUMAN RIGHTS ACTIVISTS WHO WON THE NOBEL PRIZE FOR PEACE (1901-2000)

Directions: The following chart includes a list of some of the most prominent Nobel Prize for Peace winners who were especially active in the field of defending human rights. The recipients were chosen due to the wide variety of causes for which they stand or stood.

Choose a person or organization that has won the Nobel Prize for Peace. Conduct an individual research project by the end of the unit. You can refer to the recommended web sites listed in the appendices for additional information. Your project will count as part of your assessment for this unit. As an option, you may volunteer to present your final product to the class during the debriefing of this unit.

Name of recipient (award year and location in parentheses)	Cause	Summary
Amnesty International (1977, worldwide)	Rights of "prisoners of conscience"	Worldwide NGO for the protection of the rights of "prisoners of conscience"
Carlos Filipe Ximenes Belo and José Ramos-Horta (1996, East Timor)	Conflict resolution	Political activists on behalf of the East Timorese people
René Cassin (1968, worldwide)	Human rights in general	Main writer of the Universal Declaration of Human Rights
Medecins Sans Frontieres (Doctors Without Borders) (1999, worldwide)	Medical relief	An organization of voluntary medical professionals helping people in conflict or emergency situations
Adolfo Pérez Esquivel (1980, Argentina)	Peace and security	An artist and architect who promoted nonviolent protests against human rights violations
Tenzin Gyatso, The 14th Dalai Lama (1989, Tibet)	Religious and political freedom	The Dalai Lama continues to pursue rights of the Tibetan people even while in exile
Martin Luther King, Jr. (1964, U.S.)	Civil rights	African-American civil rights activist

Fridtjof Nansen (1922, Norway)	Rights of displaced persons and refugees	Norwegian originator of the Nansen passports, which granted identification papers for displaced persons and refugees
Nelson Mandela (1993), Desmond Tutu (1984), Albert John Lutuli (1960) (South Africa)	End apartheid	South Africans who helped bring an end to the apartheid
Rigoberta Menchú Tum (1992, Guatemala)	Indigenous rights	Activist and author of *I, Rigoberta Menchú*, who spoke up about the government's mistreatment of the Guatemalan indigenous population
Andrei Dmitrievich Sakharov (1975, USSR)	Nuclear proliferation	Russian nuclear physicist who ended his involvement in the creation of the hydrogen bomb over concern for human health
Aung San Suu Kyi (1991, Myanmar)	Political freedom	Devout Buddhist and believer in nonviolent political and social change
Mother Teresa (1979, India)	Medical and spiritual care, nonviolence	Provider of care for the dying and the destitute, street children and adolescents, lepers, and AIDS victims
United Nations Children's Fund (UNICEF) (1965, worldwide)	Children's rights	International aid organization for children
Lech Walesa (1983, Poland)	Labor union rights	Founder of Solidarity, the Polish labor union
Elie Wiesel (1986, U.S.)	Victims of war, famine, ethnic and religious oppression	A Jewish activist who later became the founding chairman of the United States Holocaust Memorial Council
Jody Williams (1997, worldwide)	Ban landmines	Founder of the International Campaign to Ban Landmines

Lesson Two

MINORITIES, MINORITY RIGHTS, AND GENOCIDE

Organizing Questions

- Who are minorities? What are minority rights? What is genocide?
- What are some present and historical cases of minority rights abuses and genocide?
- What specific rights are being denied to certain people?
- What are the economic, social, cultural, civil, and political factors that impact the status of minorities and their rights?
- What forms of government best ensure protection of minority rights?

Introduction

Protection of minority rights has been a controversial issue and one that has received a great deal of attention since the early 1900s and especially during the time surrounding the two world wars. The rights of various minority groups have been violated in a number of ways throughout history, with gross violations occurring even today. Minority rights abuse is not a problem isolated to certain areas or time periods. Subsequently, issues of minority rights are relevant to every human in every part of the world, as our world is comprised of many different groups living among one another.

This lesson familiarizes students with several cases of minority rights abuses. One way this goal is achieved is through a process called "transcultural sensitization" developed by a cultural anthropologist, George Spindler. Students look at photographs portraying minority rights abuses while recording their responses. This process takes place both as an introduction to lesson two and as a culminating activity. At the beginning of this experience, students will develop a sense of "disequilibrium," which will help them identify any misconceptions that they may have about minority rights abuse in order to "sensitize" them to these issues. (John Dewey developed the idea of "disequilibrium" to explain the status of students once they have recognized their own misconceptions or lack of knowledge. Dewey stated that the status of disequilibrium is a motivation for students to learn.) As a culminating activity, students will compare their responses to the first and last presentations of the photographs, which will serve as a basis for a written reflection. Additionally, students will explore and discuss a number of case studies, develop a deeper understanding of one issue through group collaboration, research and prepare for a presentation, and reflect on their individual learning experiences.

Issues of prejudice, discrimination, and hatred are integral to the topic of minority rights abuse and admittedly are difficult topics to discuss in a classroom. Therefore, sensitivity and open-mindedness are essential elements to the success of this lesson. Students should be encouraged through discussion to consider their own experiences, backgrounds, and

attitudes and recognize the fact that other students will have different perspectives on these issues.

Objectives

knowledge

- To understand the terms minorities, minority rights, and genocide
- To become familiar with some cases of minority rights violations, including genocide
- To become familiar with the geographical locations involved in the cases specific to this lesson

attitude

- To realize that citizens of the world have a responsibility to protect one another
- To recognize the complexity of minority rights issues
- To appreciate different perspectives involved in controversial topics
- To empathize with the experiences of minorities from around the world

skill

- To consider solutions to minority rights violations from multiple approaches (civil, political, economic, social, and cultural)
- To explore and debate the issues involved in specific case studies of minority rights violations
- To develop cooperative working skills in small groups

Materials

- Large world map
- Overhead projector
- Notebooks for journal writing, one per student
- Transparency #1, *Definition: Minority*
- Transparency #2, *Definition: Minority Rights*
- Handout #1, *Minority Rights Background*, one copy per student
- Handout #2, *Transcultural Sensitization Activity: Initial Response to Images*, one copy per student
- Photograph Transparencies #1–8 (packaged separately with unit)
- Teacher Information Card #1: *Explanation of Photographs*
- Handout #3a, *Sudan Case Study*, copies for one-third of the class
- Handout #3b, *Colombia Case Study*, copies for one-third of the class
- Handout #3c, *Chechnya Case Study*, copies for one-third of the class
- Handout #4a, *Sudan Group Task*, copies for one-third of the class
- Handout #4b, *Colombia Group Task*, copies for one-third of the class
- Handout #4c, *Chechnya Group Task*, copies for one-third of the class
- Transparency #3, *International Responses*
- Handout #5, *Genocide*, one copy per student
- Handout #6, *Genocide Comparison Chart*, one copy per student
- Handout #7, *Transcultural Sensitization Activity: Final Response to Images*, one copy per student

Time

Approximately five class periods

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Teacher Preparation

These instructions are based on a class of 30 students. If you have more or fewer than 30 students in the class, adjust the preparation accordingly.

Make the appropriate transparencies and number of copies of each handout as specified in the "Materials" section. Organize students into six groups beforehand for the small-group case study activity.

Procedure Part One

Minorities and Minority Rights

While this lesson is not meant to make students feel uncomfortable, the topics of discussion are highly sensitive and may result in some students feeling vulnerable. To this end, we encourage students to share their feelings in their journals, without requiring them to participate in whole-class discussions.

1. Review the examples of human rights that students compiled in the human rights context-setting lesson (Lesson One). Create relevance to students' lives by discussing instances in which they have experienced a form of discrimination themselves or know of others who have. Encourage students to explore the causes of ill treatment toward other people. Ask students if the situations that they shared are related to the victim's membership in a particular group. If so, why is that certain group targeted in each of those examples? Do the members of the group have any effective means by which to protect themselves?

2. Introduce the topic of minorities and rights that belong to minorities along with the general objectives of the lesson. Allow several minutes for students to consider and record their own definitions of the terms "minority" and "minority rights" in their notebooks. As a whole class discussion, ask a few students to share their definitions. On the board or overhead projector, record some of their key ideas and terms (or ask a student volunteer to record).

3. Discuss the different definitions that arise. Encourage students to think of examples that demonstrate the terms, and establish working definitions of each term. After discussion, present Transparency #1, *Definition: Minority*, and Transparency #2, *Definition: Minority Rights*. Compare these definitions to the ones from the class discussion. Allow time for students to copy these definitions in their notebooks, as they will refer to them throughout the lesson.

4. Distribute a copy of Handout #1, *Minority Rights Background*, to every student. Ask a volunteer to read the handout aloud to the class while the rest of the students follow along.

5. Distribute a copy of Handout #2, *Initial Response to Images*, to every student. Explain the transcultural sensitization activity, and show the photograph transparencies (packaged separately in the curriculum unit) depicting images related to minority rights. Allow a few moments for students to look at each photograph and record their responses and inferences on the handout before presenting the next photograph. For each student's reactions and inferences to be

authentic and unaffected by others, students should not discuss the photographs until all students have completed the handout. Once the handouts are complete, encourage students to discuss their interpretations with a partner. Collect Handout #2, *Initial Response to Images*, at the end of the activity.

6. Show the transparency photographs again and provide the explanations of each image. See Teacher Information Card #1, *Explanation of Photographs*. Explain that initially we may have inaccurate perceptions or misconceptions about a situation due to a limited perspective or a lack of contextual knowledge. This is often the case when learning about minority rights violations. The issues and situations are incredibly complex, which is why it is important to consider the context in which they occur. Explain to students that they will be looking at these photographs again at the end of the lesson.

7. Divide students into six groups and distribute Handouts #3a–c, *Sudan, Colombia, and Chechnya Case Studies*, to each group. Every student in each group should have a handout to read. After each group has read the handout, discussed the issues, and answered the questions, each group will exchange its handout with another group. Repeat this step twice so that all groups read and answer the questions for each of the case studies.

8. Assign each group to the last case study they read for further research and presentation preparation. Because there are six groups and three case studies, two groups will be assigned to each case study. Given the creative nature of the group tasks, presentations of the same case study by different groups will vary. This will help further demonstrate the notion of multiple perspectives; even within the classroom, groups presenting the same cases will approach them differently.

9. Distribute Handouts #4a–c, *Sudan, Colombia, and Chechnya Group Tasks*, to the assigned groups. Allow time for the groups to read about their group activity and look over their assigned case again. Describe the group activities and provide further directions for assignments. Students will research their assigned topics further to collect sufficient information to prepare for their presentations. Each group is assigned a different activity, including a) writing and sharing position letters to the United Nations, b) conducting a town hall meeting, and c) composing a news investigative piece. Each group will prepare a presentation, which will include the participation of every group member.

10. Either allow class time for students to work on their projects or assign them as homework.

    Note that the activities are mere guidelines and suggestions for the teacher and, therefore, do not provide explicit directions for the students. It is recommended that the teacher determine the detailed process and criteria for the groups. For a formative assessment, the teacher can collect a rough draft of the presentation plans from each

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group to check for understanding and provide feedback before the groups present to the class.

11. Have each group introduce its case study and assignment before delivering its presentation. In addition, ask every group to hold a short question and answer session after its presentation. Each group needs to be prepared to answer questions related to their assigned case study and activity.

12. Conclude the presentations with an open-ended discussion about minority rights abuse and the students' group work. See Part 1 Minority Rights Extension Questions on page 37 for suggested topics about minority rights. The following are some suggested questions to ask about the group-work process:

    - What strategies did your group use to prepare for the presentation?
    - Did different perspectives from group members create an obstacle for your work, or did they enrich your group's experience?
    - How do you feel about the different points of view that you and your group members introduced in your presentation?
    - What are your reactions to the group presentations? Did you think differently about the issues after watching all of the presentations?

13. Introduce Transparency #3, *International Responses*, as a closing topic. Earlier in the lesson, students discussed some of their own ideas for strategies to prevent human rights abuse in small group discussions. However, this transparency offers a few brief and concrete examples of actions that countries take in response to violations in other nations. Conclude this activity with a discussion of the advantages and disadvantages of these and other international actions.

14. Before beginning Part Two of the lesson, distribute Handout #5, *Genocide*, to every student. For homework, assign students to read the handout in its entirety and answer the questions in their journals.

Part Two Genocide

1. In class the following day, facilitate a discussion of genocide and allow a few volunteers to share their thoughts from the genocide reading. This will help students prepare for the upcoming activity. The questions they answered in their journals are as follows:
    - What was most interesting to you about the situations, perpetrators, or victims in each of the cases?
    - If you were a victim in one of these genocides, how do you think you would have reacted?
    - What are some similarities and differences between each of these examples that strike you as interesting or noteworthy?

2. Distribute a copy of Handout #6, *Genocide Comparison Chart*, to each student. Allow students to work in small groups of two or three to discuss the handouts. Each partner or small group will collaborate to

answer the questions on the handout and complete the comparison chart. If time allows, students can share their personal responses to the genocide homework with other small groups as well. Each member should assume a role to foster effective group work.

Suggested responsibilities include the following:

- Facilitator [to keep the discussion moving and keep track of work time]
- Spokesperson [to represent the group in the large group discussion]
- Recorder [to record the groups' responses to the questions and the chart]

3. As a whole class, discuss the groups' responses to the questions and chart. Spokespeople will be responsible for representing their groups in the discussion. Collect one completed chart and set of questions from each group along with every student's journal assignment from the genocide reading.

4. To conclude this activity, students will debate the question, "Is democracy necessary to prevent genocide?" In preparation for the debate, ask students if they think genocide could happen in their community. Students should support their opinions with relevant examples and consider the current state of the government, the relationships between various groups of people in their community, discrimination that presently exists, the government's relationship with the international community, the history of the country, and other factors. Ask students to compare and contrast their community and government with the ones in the genocide examples and use the comparison to support their argument as well. These topics should lead to the debate.

   As an extension of this activity, students could prepare speeches regarding various topics related to genocide and democracy. To increase motivation for this activity, other classes could also be invited to listen to the student speeches and/or debates.

Part Three Concluding the Lesson

1. Distribute a copy of Handout #7, *Final Response to Photographs*, to every student. Show the transparencies again in the same order as they were shown initially. Allow time for students to record their new responses to the images.

2. Return Handout #2, *Initial Response to Photographs*, from Part One of the lesson to students. Students will then review their initial responses and compare them to their final reactions in preparation for writing a reflective essay.

3. For homework or in class, students will compare their initial perceptions and/or misconceptions to their current understandings, and describe what they gained most from this lesson in a reflective essay in their journals. Ask students to reflect honestly in an effort to

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accurately portray what they have learned during this lesson. Collect journals for assessment.

Assessment

The following are suggestions for assessing student work in this lesson.

1. Class discussions—Adapt discussions based on students' demonstrated understanding of these topics and issues. Evaluate students' ability to
   - acknowledge that these issues are important to all humans.
   - understand the concepts of minorities and minority rights.
   - understand the issues through more than one perspective.
   - examine the context (culture, history, and specific situation).
   - entertain possible solutions to violations.
   - explore both positive and negative consequences of international involvement.
   - think critically about minority rights violations.
2. "Transcultural Sensitization" Initial and Final Response Handouts
3. Genocide Comparison Chart
4. Group work and presentations
5. Reflective essay
6. Journal entries

Extension Questions

The following are suggested extension questions to discuss during this unit.

1. Do you agree or disagree that the examples you read about are minority rights violations? Defend your answer.
2. What is the relationship between minority rights abuses and attitudes of prejudice and intolerance? What causes individuals to develop attitudes of prejudice and intolerance? Is it possible for people's attitudes toward others to change? If so, how? If not, why?
3. What components are necessary for all groups in a multicultural region to live harmoniously?
4. Which people or forces can suppress or take away the rights of minorities?
5. What specific actions can minority groups take to attract the attention of the world in an effort to improve their situation? Would some actions or groups be more effective than others?
6. Under what circumstances is international intervention justified in response to minority rights violations within countries? Consider the issue of sovereignty that every country has under international law.

7. What factors can contribute to the willingness of the international community to get involved in helping a minority group that is facing discrimination or ill treatment?

8. What are the advantages and disadvantages of getting help from other countries? Consider political, economical, social, cultural, and historical perspectives to this issue.

9. How do these case studies relate to events in other parts of the world either in the past or in the present? Consider events that have occurred or are currently occurring in the world.

10. What can be done to make countries accountable for unjust actions against minorities?

Optional Activities

The following are optional activities that you may choose to include in this unit.

Assign students to:

1. Imagine that you are a member of one of the minority groups that you learned about in this lesson. Record some feelings that you think you would have about your situation and your future.

2. Write a letter to the editor of a newspaper expressing your opinions about the issues of human rights and minority rights, or about a particular case of minority rights abuse.

3. Find news articles about human rights abuses, particularly violations of minority rights. Write a brief summary, identify and compare different points of view or possible biases portrayed in the articles to share with the class, make a scrapbook of the articles. On a world map, locate and keep track of the places where these violations occur.

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DEFINITION: MINORITY

Minority =

A person who differs, as in race,
religion, or ethnic background,
from the larger group of
which it is a part.

Also a term used to describe indigenous
peoples, displaced peoples,
migrant workers, refugees,
and even oppressed majorities.

The terminology does not only describe
people who make up a minority
in terms of number
but also by how they are treated.

DEFINITION: MINORITY RIGHTS

Minority Rights =

The rights of minorities to enjoy their own culture, profess and practice their own religion, and use their own language.

The right to live with social, economic, and cultural conditions that allow the group to enjoy the same general laws of a country.

Source: Bertucci, Mary Lou, ed.
Encyclopedia of Human Rights, 2nd Ed.
Washington, D.C.: Taylor and Francis, 1996.

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MINORITY RIGHTS BACKGROUND

Protection of minority rights has been a controversial issue and one that has received a great deal of attention since the early 1900s and especially during the time surrounding the two world wars. The rights of various minority groups have been violated in a number of ways throughout history, with gross violations occurring even today. Minority rights abuse is not a problem isolated to certain areas or time periods. For example, the United States government has perpetrated minority rights violations throughout its history. The displacement of Native Americans, the enslavement of African Americans, the enactment of the Chinese Exclusion Act, and the coercion of Japanese Americans into internment camps are historical examples of minority rights violations in the United States.

genocide—an act committed with the intent to partially or entirely destroy a national, ethnic, racial, or religious group. Under international law, it is a crime during a time of war or peace.

The most extreme form of minority rights abuse—genocide—has also occurred across the globe since ancient times. Although the Holocaust in Europe was not the first genocide to occur, it is certainly the best known. In fact, the Universal Declaration of Human Rights and the United Nations' international laws and policies were developed as a result of the Holocaust.

The possible manifestations of minority rights abuses are numerous and include acts that in some way deny the rights of an individual or a group. As with any type of discrimination, there are several levels of violation. Minority rights violations can include acts such as oppression, exploitation, threats and intimidation, exclusion from governmental protection and/or political involvement, murder, genocide, and recently, the creation of hate websites, to name a few.

Although the case studies examined in this lesson focus on Africa, the Middle East, South America, and Asia, it is very important to note that minority rights abuses do not occur only in these settings. Human rights and minority rights issues are relevant to every human in every part of the world, as our world is comprised of many different groups living among one another. We have all experienced some level of discrimination, but these experiences and our reactions to them vary based on many factors. It is important to think broadly about these issues to consider how they do, in fact, affect all human beings.

The case studies with which you will become familiar represent a diversity of minority rights issues and violations. Each case of minority rights abuse was selected due to its present-day or historical relevance, diversity of issues, and location. To present a global perspective, minority rights and genocide case studies throughout the world are presented. Examples from Colombia (South America), Sudan (Africa), Chechnya (Eastern Europe), Armenia (Middle East), Cambodia (Asia), and Rwanda (Africa) are included. The cases demonstrate how less powerful groups, namely minority groups, are often vulnerable to discrimination at many levels.

Transcultural Sensitization Activity: Initial Response to Images

Directions
For each of the photographs, write a brief explanation of what you can infer about the situation and any emotional response that the photographs elicit from you.

Photograph 1: Group of Adults

Photograph 2: Young Boys

Photograph 3: Woman with Banner

Photograph 4: In a Truck

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Photograph 5: Boy

Photograph 6: Men

Photograph 7: Field

Photograph 8: Tent

EXPLANATION OF PHOTOGRAPHS

These explanations accompany the eight Photograph Transparencies that are packaged separately.

Photograph 1 Group of Adults

Source: Photograph by Josef E. Von Stroheim, reprinted with permission from the United States Holocaust Memorial Museum

April 18, 1945: German civilians from Gardelegen gather in the town square where they receive instructions for the burial of the victims of the Gardelegen barn atrocity.

Background: On April 4, 1945, while Allied troops advanced in Germany, Nazi soldiers evacuated 2, 000–3,000 concentration camp prisoners of a German labor camp, boarded them onto a train, and then led them on a death march toward the town of Gardelegen. Many were shot along the way, but the ones who survived the march were herded into a small, empty barn outside of town. The straw covering the barn floor was soaked with gasoline. Then a 16-year-old soldier ignited the straw, and the barn doors were barricaded.

An estimated 1,016 Jews were killed in the fire; only two managed to escape and survive. The following morning, slave laborers were ordered to dig large trenches around the barn to bury the bodies and hide the evidence. However, troops from the American 102nd Infantry Division witnessed the attempt to conceal the evidence. The division commander ordered the laborers to stop their work and requested that the civilian population be forced to view the site and rebury the victims in a proper cemetery. The civilians also erected a cross or a Star of David over each grave and enclosed the site with a white fence.

The troops who participated in the massacre managed to disappear, and several local officials who were implicated in the atrocity committed suicide soon after this disclosure.

Photograph 2 Young Boys

Source: Photograph reprinted with permission from the United Nations Children's Fund (UNICEF)

September, 1994: These boys are performing a "psycho-drama" where they act out the killings that they have witnessed during the civil war in Rwanda.

Background: The war between Hutu and Tutsi in Rwanda left many children without their parents or other family members. The boys in this photograph are participating in a trauma treatment program at a center for unaccompanied children supported by United Nations Children's Fund (UNICEF). The "psycho-drama" is meant to help the children cope with the experiences they have faced as a result of mass murder in their country. (Students will learn more about this issue in the genocide case studies.)

Photograph 3 Woman with Banner

1914: Among a crowd of men and boys, a suffragist holds a sign advocating women's right to vote.

Background: Before 1920, women were extremely limited in their ability to participate in politics and were prohibited by law from voting in

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Source: "Help Us Win the Vote," reprinted with permission from the United States Library of Congress

elections. Some women dedicated to increasing the status of American women spent decades lobbying, lecturing, protesting, marching, and participating in civil disobedience for this purpose. When the 19th Amendment was passed in 1920, giving all American women the right to vote, it was a major change in the U.S. Constitution.

Photograph 4 In a Truck

Source: Photograph reprinted with permission from the Museum of History and Industry (Seattle, WA)

March 30, 1942: This Japanese-American couple is being evacuated from their home in Bainbridge Island near Seattle, Washington, to an internment camp that was set up after the Japanese attack on Pearl Harbor.

Background: Japanese Americans from Bainbridge Island were one of the first groups to be evacuated from their homes and forced into internment camps, presumably because of their proximity to the Puget Sound Navy Yard. These residents were given one week to sell or store their belongings and find caretakers for their farms. They were not permitted to bring pets to the camps. In this photograph, Mr. and Mrs. Moji say goodbye to their husky, King. Apparently, when the soldiers tried to remove King from the truck, he growled and bared his fangs at them. Although a neighbor agreed to care for the dog, King refused to eat and starved to death.

Photograph 5 Boy

Source: "Women and Children in Southern Sudan," reprinted with permission from the United Nations Children's Fund (UNICEF)

1993: A boy stands in his ruined neighborhood in southern Sudan.

Background: Since 1983, an estimated two million people have died and four million have become homeless as a result of civil war, drought, and starvation in Sudan. Indigenous villages such as the one in this photograph are often victims of the civil war between the government and rebel fighters. Due to violent conflict among these groups, indigenous communities are raided, cattle are stolen or killed, crops are burned, and civilians are killed or taken as slaves. Child slavery is a particularly problematic issue in Sudan. Although slavery is illegal in every part of the world, perpetrators do not fear persecution by the Sudanese government. (Students will learn more about this issue in the minority rights case studies.)

Photograph 6 Men

Source: Photograph reprinted with permission from the United States Library of Congress

May, 1938: African-American men wait outside of segregated facilities at a railroad station in Manchester, Georgia.

Background: In 1896, after slavery was abolished in America, the United States Supreme Court ruled that maintaining separate facilities for blacks and whites was constitutional. As a result of this ruling, Southern states passed discriminatory laws, known as Jim Crow laws, that created legal segregation in the American South. Segregation created a system in which public institutions such as schools, public parks, hospitals, restaurants, and theatres were separated based on who could use them, blacks or whites. Although the principle of "separate but equal" was the rule, poor quality facilities were typically reserved for blacks, as many whites perceived African Americans as inferior. The civil rights movement in the mid-1960s put an end to legal segregation in the United States.

Photograph 7 Field

Source: "Foraging for Grain" by Armin T. Wegner, reprinted with permission from the Armenia National Institute

1916: Armenians taken from their homes and sent to deportation camps in the Syrian desert struggle to forage grain in an empty field to avoid starvation.

Background: Armenians living in present-day Turkey during the rule of the Ottoman Empire were a minority group viewed as lower class citizens. Throughout the late 1800s and early 1900s, the Armenian minority suffered greatly in the hands of the government. A devastating genocide eliminated 90 percent of the Armenian population by means of deportation and mass murder in an attempt to create ethnic exclusivity. Those who were not killed immediately were worked to death or taken on long marches to remote deserts mainly in Syria. Many starved to death or were murdered, but some managed to survive and received help from Turks and foreigners. [Students will learn more about this issue in the genocide case studies.]

Photograph 8 Tent

Source: "Chechen Refugee" by Peter Bouckaert, reprinted with permission from Human Rights Watch

1999–2000: A young Chechen girl peers out of a tent in a Chechen refugee camp in Ingushetia.

Background: An ethnic conflict between Chechen rebels and the Russian government created two major wars since 1994 that have had a significant impact on Chechen civilians. The conflicts revolve around a mutual desire for control of the region. The Russian officials want to maintain their authority, while Chechen rebels desire autonomy and independence. Although the conflict officially ended in the spring of 2000, civilians are still at risk of torture, disappearance, and execution by both Russian soldiers and rebel fighters. An estimated 500,000 Chechens have become displaced due to the war, either within Chechnya or in the neighboring region of Ingushetia. (Students will learn more about this issue in the minority rights case studies.)

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Directions
Read the following case study about minorities in Sudan. Then answer the questions at the end of the handout.

SUDAN

fundamentalist regime—a government that stresses strict and literal adherence to a set of basic principles

Muslim—believer of Islam, a Moslem religion based on the teachings of Mohammed and the belief of Allah as the one god

indigenous—describing a society of people with historical ties to the land before it was colonized. These groups maintain social, economic, cultural, and political characteristics that are distinct from the rest of the national population

autonomy—a limited form of self-government

displaced—forced to flee from one's home or homeland

militia—an armed force of citizen soldiers

Over the past several hundred years, Sudan experienced multiple shifts in government control. Islamic Arabs controlled the country in the 14th century, and both Egypt and Great Britain ruled in the 1800s. As a result, a diverse group of languages and ethnicities are included within Sudan's national border. In addition to English and Arabic, there are hundreds of indigenous languages spoken among hundreds of ethnic groups and subgroups. A history of instability coupled with diversity has created an environment conducive to conflicts between differing groups.

Since Sudan's independence in 1956, a number of fundamentalist regimes in the north have attempted to gain national unity through the imposition of Islamic policies. However, non-Muslim Sudanese indigenous groups in the south have rejected these policies to maintain their tribal and regional identities, resulting in civil wars. In September, 1983, the military government established Islamic laws throughout the country, revoking regional autonomy in the south. The southerners responded with an attack against the government for the purpose of regaining their freedom. This aggression led to the recent breakout of civil war—the source of minority rights abuses in recent years. Since 1983, an estimated two million people have died and four million have become homeless and displaced as a result of civil war, drought, and starvation.

Human rights abuses in Sudan severely impact southern indigenous communities, particularly the Dinka people. The Dinka live in a southern province that borders the western region of Sudan, an area mostly populated by Arabs. These two populations are very different groups with distinct languages, cultural values, and religions. The current friction between the two groups is a consequence of a civil war between the Arabic Sudanese government in the north and rebels of the Sudan People's Liberation Army (SPLA) in the south, which is dominated by Dinka people.

A tribal militia, supported by the government in Khartoum, Sudan's capital, is accused of raiding the Dinka villages, seizing cattle, and burning houses and crops. Dinka men are murdered, which minimizes the potential power and strength of the SPLA. Furthermore, the government-sponsored militia allegedly abducts men, women, and children for use as field laborers and domestic slaves. Some women are reportedly taken as "wives" or concubines. Physical, verbal, and sexual abuse is common, and in some cases, men, women, and children are sold or released on payment of ransom.

An estimated five thousand indigenous men, women, and children are presently held in captivity as slaves. They are not permitted to practice their own religion or speak their native language; their captors give them

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Arabic names, and some force them to adopt Islamic beliefs. The Arabic-speaking captors often perceive this practice as honorable, seeing it as a chance for their slaves to become part of the superior culture.

Southern rebels are also blamed for committing human rights violations against civilians in indigenous villages. Several human rights organizations report that the rebel fighters also assault civilians and destroy homes and cattle.

Dinka children are not only threatened by the militia groups and the Sudanese government. Due to the impact of the war, some parents have also become involved in perpetrating child slavery. Many Dinka and other southern populations have been forced from their homes due to militia attacks. Displacement, in some cases, has caused families to become so poor that they sell their own children as slaves, knowing that they may never see them again.

perpetrate—to carry out or commit

The government has attacked Christians, believers of indigenous religions, and Muslims who do not completely agree with the government-supported ideologies. Officials in Khartoum have been accused not only of encouraging discrimination against the Dinka people and others, but also knowingly arming, transporting, and assisting the slave-raiding militia, denying the existence of slavery and forced labor, and failing to enforce Sudanese laws against kidnapping, slavery, and assault.

Although slavery, one of the oldest human rights issues to be regulated by international law, is illegal in every part of the world, army officers, soldiers, militia members, and others involved in these actions do not fear prosecution from the government.

Systematic human rights abuses also caused a famine in Sudan that enormously impacted the Dinka and other indigenous populations. The international community attempted to aid civilians through relief efforts, but the government has adamantly resisted such efforts, stating that they strengthen the rebel forces. Furthermore, President Omar al-Bashir is accused of obstructing relief efforts by the UN and ordering bombing attacks on humanitarian operations in the country.

In April, 1997, a group of opposition leaders signed a peace agreement with the government, which called for a four-year, semi-autonomous rule in the south. With sincerity from the government, there was potential for peace. However, this peace accord failed and fighting resumed because the regime in Khartoum reneged on the agreement.

regime—the government in power; often refers to a military government

renege—to go back on a promise or commitment

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Group Discussion Questions

1. What characteristics of the Dinka community categorize it as a minority group?

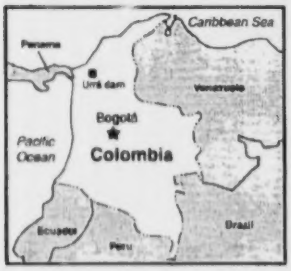
2. Whose rights are being abused in this case? How are these abuses made manifest?

3. What kinds of changes would need to take place in Sudan to end the continuing problem of slavery and other human rights violations?

4. Brainstorm the possible positive and negative consequences of the international community being involved in this situation. Is the international community already involved? If so, in what ways? What positive actions could the international community take?

Directions
Read the following case study about minorities in Colombia. Then answer the questions at the end of the handout.

COLOMBIA



Before Europeans arrived in the Americas, present-day Colombia was occupied by a variety of indigenous groups. In the 16th century, Colombia became a colony of Spain and remained under Spanish rule until 1819. During the Spanish colonial period, many of the European attitudes regarding social and economic status became instilled in the dominant culture. In fact, this Spanish legacy has had a continuing impact on the country.

Colombia is divided socially by the upper and lower classes, with a relatively small middle class. Most of the political, social, and economic power remains in the hands of a very small, wealthy, and elite group. Status continues to be determined by racial background and wealth, with the latter predominantly established by family inheritance and the ownership of land and property.

Today, Colombia is a country with a diverse racial composition but with a much smaller number of indigenous people than in the precolonial days. The country's small indigenous communities are low in status and lack political and financial power. Often, these groups are vulnerable to rights abuses and/or violence.

An example of the struggles encountered by indigenous communities is that of the 3,000 Embera Katio people living along the Upper Sinu River in northern Colombia. In 1993, construction of a hydroelectric dam, called Urra Dam [see map], began on the Sinu and created problems for the environment and the Embera Katio community.

hydroelectric dam—a dam that produces electricity with waterpower

A proposal to build two dams on the Sinu River was originally made in the early 1950s. The project did not begin, however, due to concerns about the potential negative impacts to humans and the environment. The construction plans were put on hold for 40 years but authorized in 1992 as part of a plan to expand the energy production of the country after an energy crisis in 1990. Empresa Urra S.A., a Colombian state-owned company, began building the Urra Dam near the Embera Katio's property shortly thereafter.

Preliminary work on the dam killed the river's fish population, which was the community's main source of food. The completion of the dam will also cause a great deal of the land to flood and will destroy the indigenous peoples' livelihood. Many of their crops flooded when the initial construction began, which prompted malnutrition and new diseases such as malaria. Changes in the environment due to the construction also damaged the wildlife population. Indigenous burial sites are in potential danger of flooding if construction continues.

malaria—an infectious disease characterized by chills, fever, and sweating, transmitted by the bite of a mosquito carrying malaria-causing bacteria

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The issue is further complicated by the fact that international companies have also been involved in the financing and construction of the hydroelectric project. For example, Canada's Export Development Corporation and the Swedish Nordic Investment Bank played an essential part in providing financial support for the project. Empresa Urra S.A. then contracted a Swedish company to build the dam and employed a Russian company to provide the construction equipment.

Although the dam can potentially provide necessary electricity to the country (about 3 percent of the nation's energy supply), the Embera Katio community and other inhabitants of the region experience the detrimental consequences on their land and livelihood.

detrimental—harmful, damaging

In 1998, Embera Katio and other indigenous protestors marched to Bogota, Colombia's capital, and held a four-month vigil outside of the Environment Ministry to express their grievances and demand attention from the government. Their arguments were based on Article 79 of the 1991 National Constitution, which states that "everyone has the right to enjoy a healthy environment" and that "the law will guarantee the participation of society in those decisions that can affect it." The objective of the protest was to ensure that Empresa Urra S.A. would be required to ask for permission from the affected residents and the river and land damages already incurred would be repaired. The Colombian Supreme Court ruled in the protestors' favor and prohibited the completion of the dam without consent of the Embera Katio community.

vigil—a period of watchfulness

Since then, local landowners have employed paramilitaries, backed by the U.S.-financed military, that have threatened the indigenous community with a massacre if they do not support the completion of the dam. Several members of the indigenous community were murdered or kidnapped, including the Embera Katio's spiritual leader. In addition, thousands of peasant families were forced from their homes.

paramilitary—forces that work alongside of, or in place of, regular military forces. Often they act in secret.

On April 19, 2000, the government and the Empresa Urra S.A. Company signed an agreement that promised to grant land rights to the Embera Katios to replace the land flooded by the construction of the dam and to provide protection against paramilitary action and other violence. Well-documented impacts on the Embera Katio land and culture have ignited talks between the international companies involved in the project and Embera Katio leaders, in which Embera Katios request support for the decommissioning of the dam.

decommission—to remove from service

The Embera Katios have also reached out to national and international nongovernmental organizations for support. They want respect for their culture, future, and rights. International groups for the environment and human rights have called for a stop to the violence against the Embera Katio community and the environmental damage.

Group Discussion Questions

1. What characteristics of the Embera Katio community categorize it as a minority group?

2. Whose rights are being abused in this case? How are these abuses made manifest?

3. What kinds of changes would need to take place in Colombia to end the continuing problem of violence and human rights violations?

4. Brainstorm the possible positive and negative consequences of the international community being involved in this situation. Is the international community already involved? If so, in what ways? What positive actions could the international community take?

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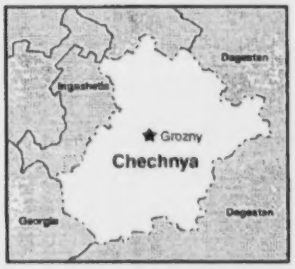
Directions
Read the following case study about minorities in Chechnya. Then answer the questions at the end of the handout.

CHECHNYA



Chechens, a predominantly Muslim population, have lived in the North Caucasus for thousands of years. The North Caucasus is made up of several southern Russian republics including Chechnya and its neighbors, Dashestan and Ingushetia, among others. It is a complex linguistic and ethnic region, with Chechens being one of the more than 50 ethnic groups.

Imperial Russia conquered Chechnya and officially began to rule the area in 1859. A Chechen General Dzhokhar Dudayev won the presidential election in 1991 and declared Chechnya's independence from the Russian Federation shortly before the collapse of the Soviet Union. Dudayev established a government in Grozny, the Chechen capital, which other countries would not recognize as being independent from Russia.

Subsequently, a mutual desire to control Chechnya has been the impetus for an ethnic conflict between Chechen rebel fighters and the Russian government. Russia officially maintains control over most of the Chechen land, but Chechen rebels refuse to acknowledge their authority and are determined to gain freedom for the republic. However, Russia does not acknowledge Chechnya's independence, and in turn Chechnya refuses to follow Russian laws.

In 1994, Russian troops tried to reestablish control and put a stop to the move toward independence; these actions led to a brutal war with Chechen fighters. Casualties were high on both sides, Grozny was largely destroyed, and it was obvious that the Chechens would not back down. In 1997, the Russian government proposed a peace treaty with the Chechen leaders that recognized a de facto independence for Chechnya for the duration of five years while further settlements could be arranged.

Peace, however, did not take hold. In fact, the conflict intensified again in September, 1999, when Chechen rebel fighters invaded Dashestan [see map], and were responsible for bombings that killed nearly 300 people in Moscow and two other cities. The government in Moscow then initiated a "war on terrorists" in Chechnya.

The Russian government called its response an antiterrorist operation aimed at "the prevention of terrorist acts, ensuring the security of individuals, neutralizing terrorists and minimizing the consequences of terrorist acts." The 1998 Russian law that limits the rights granted in the International Covenant on Civil and Political Rights (ICCPR) legitimized this operation. The ICCPR and the European Convention of Human Rights (ECHR) permit this law under specific conditions in the interest of individual security and protection. The Law on the Suppression of Terrorism grants antiterrorist units the power to freely enter homes,

linguistic—of or relating to language

impetus—incentive or driving force

de facto—exercising power as if legally constituted

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detain—to hold or keep in custody

detain people who do not have proper identification papers, use transportation belonging to civilians, perform body searches, and prohibit the movement of people and vehicles.

In the situation in Chechnya, the purpose of the antiterrorist operation was to search villages for rebel fighters and illegal weapons. Human Rights Watch (HRW), a U.S.-based nongovernmental organization (NGO), reports that nearly 100 interviews with Chechen civilians portray scenes of soldiers' actions that extend beyond those permitted by the 1998 Law on the Suppression of Terrorism. It is estimated that thousands of Chechen civilians have been injured, raped, or killed, thousands have left their homes and become displaced refugees, and approximately two thousand of the tens of thousands who have been detained by Russian military have disappeared. Russia succeeded in reasserting its command, although resistance continues.

refugee—one who flees to a foreign country to escape danger or persecution

The 56th Session of the UN Commission on Human Rights (held in 2000) condemned the abuses in Chechnya and urged the Russian government to investigate numerous alleged massacres and crimes committed by Russian troops and Chechen rebels. The resolution also insisted that those found guilty of breaking international humanitarian law be prosecuted. Since then Russia has led several investigations, but some human rights organizations, including the Memorial Human Rights Center (a prominent Russian NGO), accuse the government's investigations of being insufficient or incomplete.

For example, HRW has criticized the investigation of a mass grave discovered near the Russian military base in Chechnya, where Chechen detainees were seemingly tortured and buried. HRW stated that the Russian government spent most of its energy denying responsibility rather than ensuring that forensic experts thoroughly examined the bodies to reveal crucial evidence. Russian officials claim that most of the corpses belonged to Chechen rebels. Human rights organizations argue that they have confirmed the majority of bodies identified were those of civilians who had "disappeared" while in Russian custody.

Human rights groups do acknowledge the federal government's trial in April, 2001, of a high-ranking officer in the Russian Army for the murder of a Chechen woman. Overall, however, HRW maintains that sustained impunity encourages serious abuses to occur in Chechnya and strongly urges the government to take a more active role toward achieving justice.

impunity—exemption or freedom from punishment

According to Russian and international human rights groups, the risk of torture, disappearance, and execution still threatens civilians even though the overt conflict between Russia and Chechnya ended in the spring of 2000. These threats continue at a time that Russian President Vladimir Putin has promised to be a "period of normalization."

overt—open to view

Chechen civilians are at risk of violence incurred by Chechen rebels as well as Russian soldiers. Chechen rebels are accused of preventing civilians from leaving their villages, targeting and murdering civilians who allegedly cooperate with the Russian government, and using civilians as "human shields." Meanwhile, Russian soldiers allegedly harass and detain innocent relatives of Chechen rebel fighters, and loot

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and burn their homes. Chechen civilians are caught in the middle of a conflict to which many see no end.

Group Discussion Questions

1. What characteristics of the Chechen community categorize it as a minority group?

2. Whose rights are being abused in this case? How are these abuses made manifest?

3. What kinds of changes would need to take place in Chechnya to end the continuing problem of human rights violations?

4. Brainstorm the possible positive and negative consequences of the international community being involved in this situation. Is the international community already involved? If so, in what ways? What positive actions could the international community take?

SUDAN GROUP TASK: POSITION LETTERS

Directions
Based on the criteria below, research the issue of slavery in Sudan from various points of view. Write a collection of letters to the United Nations portraying these different perspectives. You will read these letters to the class in a 10 minute presentation. For example, write letters reflective of the following people:

- Sudanese government official
- Parents of an enslaved child
- Dinka woman
- Leader of the SPLA (Sudanese People's Liberation Army)
- Citizen from a different region of Sudan
- Human rights advocate from another country
- Other voices

Ensure that the information in the letters demonstrates an appropriate perspective of the particular author. It is important to find alternate perspectives on this issue from a variety of different sources. Be prepared to answer questions that classmates may ask about the situation in Sudan or the people involved.

Before beginning your presentation, describe to the class what case study you are representing and what activity you will be doing. Also, show the location of your case study to the class on a large world map. Each member of your group will assume the role of the person whom they are representing and read his or her letters to the class during the presentation. After each letter has been read, encourage classmates to participate by asking questions of the various authors.

Criteria for letters:

- Address the issue of slavery in Sudan from a particular person's point of view.
- Include information that strengthens the impact of the arguments.
- Present each author's perspective clearly.
- Explain what the author proposes as the "solution" to the problems in Sudan.

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COLOMBIA GROUP TASK: MOCK TOWN HALL MEETING

Directions
Based on criteria below, research the indigenous and environmental issue in Colombia from various points of view. Write a script for your solution to the conflict between the Embera Katios and Empresa Urra S.A. that will be read during a 10-minute mock town hall meeting, which you will lead. Every member of your small group should have a clear role and a relatively structured script. You can simulate a meeting in the indigenous village with each group member assigned to roles within that community, such as a spiritual leader, farmer, or parent. Alternatively, you can assume roles of people from your own community to discuss the issue in Colombia. Roles from your own community may include the following:

- Human rights advocate
- Teacher
- Legislator
- Business owner
- Farmer

Ensure that your presentation includes informed points of view and a wide range of perspectives. It is important to find alternate perspectives on this issue from a variety of different sources. Be prepared to answer questions that classmates may ask about the situation in Colombia or the people involved.

Before beginning your presentation, describe to the class what case study you are representing and what activity you will be doing. Also, show the location of your case study to the class on a large world map. One person in your group should assume the role of moderator to facilitate classmates in asking questions, expressing concerns and proposing their ideas for solutions.

Criteria for mock town hall meeting:

- Address various points of view to create a balance of perspectives.
- Maintain clear roles and include valuable and accurate information that strengthens the impact of the arguments.
- Participate in answering questions and responding to others' concerns and arguments.
- Summarize the arguments being made, assist in maintaining the flow of the discussion, and encourage input and/or questions from classmates (moderator only).

CHECHNYA GROUP TASK: NEWS INVESTIGATIVE PIECE

Directions
Based on criteria below, research the civilian issue in Chechnya from various points of view. Imagine that a member of your group is a reporter for an international news agency and has been assigned to complete an investigative piece on the situation in Chechnya. The producer of the international news agency has requested that the reporter interview the following key players:

- Russian Ambassador to the United States
- Russian Army General
- Spokesperson from a human rights advocacy group
- Chechen rebel
- Chechen civilian or student

If there are more than six members in your group, one student can play the role of a second interviewer or another role that your group creates. Prepare a 10-minute interview session to perform for the class. Collaborate with the group to create questions for the reporter to ask and responses for the interviewees to provide. Be prepared to answer questions that classmates may ask about the situation in Chechnya or the people involved.

Ensure that your presentation includes informed points of view and a wide range of perspectives. It is important to find alternate perspectives on this issue from a variety of different sources.

Before beginning your presentation, describe to the class what case study you are representing and what activity you will be doing. Also, show the location of your case study to the class on a large world map. Encourage classmates to ask questions, express concerns, and propose their ideas for solutions as well.

Criteria for news investigative piece:

- Address various points of view to create a balance of perspectives.
- Maintain clear roles and include valuable and accurate information that strengthens the impact of the arguments.
- Participate in answering the reporter's questions, and respond to classmates' concerns and arguments (interviewees only).
- Ask provocative and relevant questions that the interviewers are prepared to answer, and act as a moderator in helping maintain the momentum of the dialogue (reporter only).
- Clearly portray the different perspectives involved in the issue.

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INTERNATIONAL RESPONSES

How can the international community respond to human rights violations occurring in other countries?

1. Try to negotiate a settlement to end the abuse without creating hostility among nations.

2. Use sanctions, breaking off political, military, or economic ties to the country to force a change in action.

3. Use military force to intervene and physically stop the abuse.

4. Ignore the violation.

GENOCIDE

United Nations Convention on the Prevention and Punishment of the Crime of Genocide—also known as the Genocide Convention, is an act passed by the General Assembly of the UN that provides a legal definition of the term genocide and established genocide as a crime under international law

The United Nations Convention on the Prevention and Punishment of the Crime of Genocide defines genocide as "acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial or religious group." Genocide is deliberate and systematic, and differs from other forms of killing in that it is committed with the intent to exterminate a particular group of people. Acts that are considered genocide fall into several categories, including the following:

- Killing or causing serious harm to victims who belong to a certain group
- Creating conditions that will produce physical destruction to members or prevent births within the group
- Forcing children who belong to the targeted group to transfer to other groups

The term genocide is derived from the Greek word *genos* (tribe or race) and the Latin word *cide* (to cut or kill). Genocide was coined in 1944 at the Nuremberg Trials to describe Adolf Hitler's attempt to exterminate the population of Jews and Gypsies in Nazi Germany and other Nazi-occupied territories.

international law—a body of rules that control or affect the rights of nations in their relations with each other

Prior to World War II and the Holocaust, international laws existed to protect civilians from attacks from foreign forces. There were, however, no laws that allowed international intervention in the event that a government mistreated its own people. In fact, only since 1951 has genocide been considered a crime under international law.

Throughout the modern era, genocide continues to be used as a means for groups to establish political power over other groups and/or to achieve a particular group ideology. Social scientists have estimated that even after World War II, genocides have been attempted or committed by at least 16 nations.

nationalist—member of a group or political party advocating national independence or strong national government

Three such instances of genocide that occurred in the last century in Armenia, Cambodia, and Rwanda are examples of cases in which governments or groups of nationalists turned against their own citizens in an attempt to destroy a certain group of people to gain power. The genocides remain historical legacies of each individual nation involved and offer valuable lessons for the world in understanding and combating the causes of such acts.

Each of the following cases of genocide is unique in terms of its situation. However, there are several conditions that are common to these mass killings and to most others. Such conditions are as follows (from "Genocide," Encarta Encyclopedia Online, <http://encarta.msn.com>):

- The perpetrating nation is nondemocratic.
- The perpetrating nation perceives the targeted group as a threat to its maintenance of power or to the achievement of a particular ideology or other political goal.

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- The perpetrating nation does not feel obligated to protect the members of the targeted group.
- The perpetrating nation views members of the targeted group as subhuman or inferior.
- Most genocides occur during a crisis such as a revolution or war, for which the targeted group is blamed.

Case Studies from Armenia, Cambodia and Rwanda

Armenia

The Ottoman Empire, founded in the 13th century, controlled an expansive area from the Balkan Peninsula to the Middle East and Northern Africa for several hundred years. In the 16th century, the Ottoman Empire conquered most of Armenia from the Mongols. The two groups that comprised the empire, the Islamic Turks and the Christian Armenians, lived as relatively peaceful neighbors in present-day Turkey.

However, beginning in the late 19th century a devastating genocide eliminated 90 percent of the Armenian population by means of deportation and mass murder.

deportation—the act of sending a person out of a country

Although Christian minorities in other countries in the Ottoman Empire had gained their equal rights, the Armenians remained an isolated minority. The Ottoman Empire was ruled by a Turkish government that viewed Armenians as lower class citizens, forced them to endure special taxes, and forbade them from carrying firearms, unlike the rest of the population. Notwithstanding the unequal treatment, Armenians were accepted as members of society—that is, until a new wave of nationalism spread across the empire.

nationalism—loyalty and devotion to a nation to the point where primary emphasis and promotion of its interests and culture are placed above others

During the 19th century, the Turks and the Armenians began to envision different futures for the empire. Some Armenians wanted to achieve independence and equal rights as other Christians had done in Greece, Bulgaria, and Romania. On the other side, the Turks perceived the Armenians as the only religious group between them and their vision of creating an empire solely controlled by Turks.

pogroms—an organized massacre of helpless people

Sultan Abdul Hamid II, the leader of the Turks at the time, established genocidal pogroms that killed thousands of Armenians in the late 19th century. Out of the turmoil, a group known as the Young Turks overthrew the Sultan and established control of the Ottoman Empire. The Armenians supported these new revolutionaries who promised reforms and an end to the civil war between the Turks and the Armenians.

propaganda—ideas, facts, or allegations spread deliberately to further one's cause or to damage an opposing cause

The Young Turks, also known as the Committee of Union and Progress (CUP), took control of the nation. To the shock of the Armenians, the CUP did not follow through with the promised reforms for the empire. In fact, this group of Turkish nationalists began to implement its plans to eradicate the entire Armenian population. Through media propaganda, the three most powerful leaders of the CUP justified their intentions to destroy the Armenians, popularized their ideology of ethnic exclusivity, and persuaded Turkish citizens to join their effort.

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Beginning on April 24, 1915, the mass destruction of Armenians resumed with the political leaders being the first victims. Those who were not immediately killed in the cities were worked to death or taken on long marches into remote deserts mainly in Syria. On these death marches, Armenians were also raped, tortured, and murdered. Once they arrived in the deserts, they were either killed or left to starve in the harsh climate.

The leaderless Armenian people followed the orders of the Turkish government when it claimed to be relocating Armenians "for their own good." Once they realized that this was not the government's true intention, some managed to escape or otherwise survive and received help from foreign missionaries, Arabs in Syria, or sympathetic Turks. Many fled to Russia, the United States, and other countries to avoid the killings that continued into the early 1920s.

During the genocide, many diplomats and missionaries from Arabic countries, Russia, the United States, Germany, and France witnessed the violence toward Armenians. Several of these witnesses came forward and reported what they saw to the Western media. At the time there were no laws to allow foreign intervention. However, the international community condemned the Turks' actions as a crime against humanity, demanded that the government hold tribunals to prosecute the culprits, and organized relief efforts for the Armenian survivors.

The Ottoman Empire collapsed after World War I. On July 5, 1919, the Young Turks who were mostly responsible for the murders were indicted for their crimes by the Turkish government. The three initial conspirators were found guilty of capital crimes.

indicted—to be charged of a crime by the finding of a jury in due form of law

According to many historians, the Turks' treatment of the Armenians constituted the first genocide of the 20th century. The Armenian genocide is also termed the "forgotten genocide" by some because at the time there were no international regulations on a government's actions toward its own people. Before World War II when Adolf Hitler persuaded his followers that the Western world would tolerate a Jewish holocaust, he was quoted as stating, "Who, after all, speaks of the annihilation of the Armenians?"

annihilate—to destroy a considerable part

In 1986, the United Nations recognized the mass destruction of Armenians as genocide. More recently, the European Parliament, Russia, France, Italy, and others have also officially termed the actions against the Armenians as genocide. To this day, however, the present-day Republic of Turkey does not acknowledge the Armenian genocide. Although the present-day Turkish government denies the Armenian genocide and instead blames civil war, famine, and disease for the Armenian deaths, a large number of Turkish people do recognize the government's ill treatment of at least 800,000 Armenians from 1915 to 1918.

Armenians all over the world commemorate Genocide Memorial Day on April 24. This date marks the beginning of the genocide when more than 200 Armenian leaders were called to Constantinople, present-day Istanbul, and methodically executed.

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Cambodia

On January 27, 1973, representatives of the United States and North Vietnam signed the Vietnam Peace Agreement. This agreement officially ended all foreign involvement in the Vietnam War, including the presence of American troops in Cambodia. Subsequently, the U.S.-supported Cambodian government found itself losing a battle with Khmer Rouge. In April, 1975, Pol Pot, the Khmer Rouge leader, succeeded in overthrowing the Cambodian government.

Pol Pot's vision for Cambodia was based on communist thought, which frowns upon capitalism while glorifying peasants and agriculture. Pol Pot was determined to establish a communist society. His political beliefs led him to dislike cities and the landowning classes, as they symbolized capitalism. The Khmer Rouge emphasized agriculture as the key to economic prosperity for Cambodia and perceived peasants as the foundation of the ideal communist rule. As a result, the new government gave a great deal of power to the illiterate, rural Cambodians, those who had fought on its side during the civil war. Pol Pot also believed that for the country to prosper, city dwellers should be moved to the countryside and all the evidence of urban society and industry be destroyed.

Khmer Rouge—Communist guerilla group **in Cambodia**

capitalism—an economic system characterized by prices, production and the distribution of goods that are determined mainly by competition in a free market

illiterate—a person who has little or no education and is unable to read or write

Pol Pot quickly set his vision into action. Khmer Rouge troops marched into the cities and urged citizens to abandon their homes by claiming that Americans were going to bomb the city. Due to the recent destruction that the United States had incurred in Cambodia during the war, this threat succeeded to persuade the 2.5 million city dwellers to evacuate to the countryside. Entrepreneurs, intellectuals, shopkeepers, high school and college graduates, along with those who wore glasses or spoke a foreign language, were considered enemies of the state and were either executed or forced to work in the fields along with peasants, as they were considered dangerous to the Khmer Rouge's communist ideology. Anyone who was identified as having a connection to Vietnam was also systematically executed.

For four years, from 1975–1979, the new Cambodia created by the Khmer Rouge looked nothing like it had before the communist takeover. The country had no cities. There was no currency and, therefore, no remains of capitalism. Cambodians were not allowed to practice their religions or own personal property. Many families were divided and sent to separate labor camps to work for the Khmer Rouge. Ultimately, the Khmer Rouge troops killed nearly 1.7 million Cambodians (Encarta Encyclopedia Online, <http://encarta.msn.com>).

International peace groups did not initially confront the Khmer Rouge movement. The Khmer Rouge found itself in a war of its own that ultimately led to the end of totalitarian rule. They attacked villages in Vietnam and killed hundreds before the Vietnamese established a strong army and invaded Cambodia. The Khmer Rouge forces were eventually defeated by 120,000 Vietnamese troops, which led to Vietnamese occupation in 1979. The Vietnamese government then informed the international community, including the United Nations, about the atrocities that the Khmer Rouge had committed against its people in the previous three years. By this time, however, nearly 25 percent of the entire population of Cambodia had been annihilated.

totalitarian rule—rule by a political regime based on subordination of the individual to the state and strict control of all aspects of life

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Rwanda

Rwanda is the most densely populated country in Africa. Ninety percent of the population belongs to an ethnic group called the Hutu. The remaining 10 percent of the population is made up of the Tutsi tribe (9 percent) and the Twa pygmies (1 percent).

The Tutsi were a small, elite group who ruled Rwanda for over 500 years both directly and indirectly. When the Germans, and later the Belgians, colonized Rwanda in the first half of the 20th century, both used the Tutsi to enforce indirect rule over the nation. Although they were a numerical minority (15 percent of the 8 million total population before the genocide), the Tutsi had power over the Hutu. The division between the two groups was based on economic status. If a member of the Hutu group became wealthy (for example, by owning cattle), he progressed to the level of a Tutsi; if a Tutsi lost his high status and wealth, he was relegated to the Hutu group.

relegate—to assign to a position of insignificance

These open lines between the classes, which had existed for hundreds of years, ended in the early 20th century during the Belgian colonization. Every Rwandan adult was required to carry an identification card stating to which group he or she belonged at birth. The European government also gave more educational opportunities and political power to the Tutsi, whom they considered the superior group. Some Tutsi took advantage of their position and exploited members of the Hutu group through forced labor, creating a great deal of resentment and animosity.

exploit—to make use of in a mean or unjust manner for one's own advantage

animosity—ill will or hostility

In the 1950s when Rwanda was about to gain its independence from European rule, the United Nations (UN) encouraged the Belgian government to help the country prepare for a peaceful transfer of power by allowing the Hutu to participate in government. However, the Belgians did not begin to offer political positions until after the Tutsi king died in 1959 and after the Hutu revolted against the government. Over the next several years, Tutsi officials were driven from power, and in 1962, Rwanda gained independence with an all-Hutu government.

Some Hutu officials used their newly acquired power to harass the Tutsi, particularly those who had powerful positions under the Belgian government. A large number of Tutsi fled Rwanda in search of safety in neighboring countries. Some of these Tutsi exiles formed rebel groups and attacked Rwanda periodically during the 1960s. The Hutu responded by attacking the Tutsi who were still living in Rwanda, driving thousands more to flee to Burundi, Zaire (Congo), and Uganda.

exile—a person expelled from his or her home or country by authority

By 1990, there were 400,000 to 500,000 Tutsi living abroad. After three decades in exile, many Tutsi longed to return home to Rwanda, but the government prevented their return. As a result, a group of Tutsi formed a rebel army in 1990 and sought to overthrow the government, hoping to gain support from the moderate Hutu who wanted political reform.

The Hutu president signed a peace agreement with the Tutsi rebels in 1993, which permitted Tutsi officials to share power in the government and Tutsi refugees to return to the country. Hutu extremists, however, were strongly opposed to these concessions; in their eyes, these accords meant surrendering to the Tutsi. They made preparations to destroy the Tutsi population and kill any Hutu who opposed their plan.

concession—the granting of a right or privilege, or a compromise

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On April 6, 1994, the president was assassinated. Although the actual assassins were unknown, the following day, the Hutu blamed the Tutsi for the murder and encouraged the Hutu population to take vengeance on them. The genocide that ensued was planned in detail, and local officials, police, the militia, and peasants participated in the killings. The Tutsi were taken from their homes, raped, burned, and murdered.

Records show that approximately 250,000 people were killed in just over two weeks. This is the most people killed by genocidal means in such a short period of time in recorded history. With about 800,000 Tutsi killed between April and July, 1994, it was also the world's worst genocide since Hitler's extermination of approximately six million Jews and Gypsies in World War II.

The UN and its individual member states, especially the United States, were hesitant to label the killings in Rwanda as genocide. The Clinton Administration, for example, consciously avoided using the term genocide until after the fall of the Hutu regime. Only then did the United States government accuse the Rwandan military of committing genocide and demand that it be prosecuted in an international court.

The International Criminal Tribunal for Rwanda (ICTR) held trials for the accused parties, and in September of 1998 completed the first conviction. The significance of these trials was paramount, as they set a precedent for future tribunals and proved to the world that genocide is a crime that is taken seriously by the UN. Three men, including former Rwandan Prime Minister Jean Kambanda, were convicted of genocide by the Rwanda tribunal. This was the first time in history that an individual was declared guilty of the crime of genocide. These were also the first international war crimes trials since the Nuremberg Trials following the Holocaust. Furthermore, the convictions were the first prosecutions under the Genocide Convention and the first to be held in an international court. Many criminals who have confessed to participating in the genocide in Rwanda have been given life sentences.

The UN hopes to use the ICTR to bring as much justice to the Rwandan people as possible. Many believe that genocide in Rwanda could have been prevented if the UN had stepped in much earlier, and consider the recent actions of the UN as a means to compensate for not doing so.

Hope for the Future

Today, the UN and other organizations research these and other genocides and present international law for each nation to abide by in the future. International committees, with the specific purpose of preventing genocide, have been established all over the world.

International laws against genocide have been very difficult to enforce due to the lack of a permanent, international criminal court where complaints can be heard. In an attempt to overcome this obstacle, the 1998 UN delegates adopted a statute to establish a permanent International Criminal Court (ICC) in The Hague, The Netherlands. The ICC can only become a reality if 60 countries ratify the statute. Many countries have already done so, but some, including the United States, have refused to take this step.

Journal Entry Questions

1. What was most interesting to you about the situations, perpetrators, or victims in each of the cases?

2. If you were a victim in one of these genocides, how do you think you would have reacted?

3. What are some similarities and differences between each of these examples that strike you as interesting or noteworthy?

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GENOCIDE COMPARISON CHART

	Which type of government ruled the nation?	Which people or groups of people were involved?	What were the causes of tension that led to the genocide?	What role did the international community play in this situation? Consider the time before, during, and after the genocide.
Armenia				
Cambodia				
Rwanda				

Partner / Small-Group Discussion Questions

1. What types of government existed in the examples of genocide? What is similar about these types of government?

2. What characteristics do each of these examples of genocide share?

3. What were the consequences of the involvement of the international community? Consider both positive and negative consequences. Defend your answers with evidence/facts.

4. In an attempt to determine whether or not genocide is possible in a certain part of the world, what consideration should be given to the type of government that exists there?

5. What can be done to make countries accountable for genocides that they incur upon their own people?

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Transcultural Sensitization Activity: Final Response to Images

Directions
For each of the photographs, write a brief explanation of what you know or can infer about the situation and any change in your emotional response to the photographs.

Photograph 1: Group of Adults

Photograph 2: Young Boys

Photograph 3: Woman with Banner

Photograph 4: In a Truck

Photograph 5: Boy

Photograph 6: Men

Photograph 7: Field

Photograph 8: Tent

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Lesson Three

CIVIL/POLITICAL RIGHTS

Organizing Questions

- What are basic civil/political rights?
- What are the areas of overlap between civil/political rights and other types of human rights?
- How can civil/political rights be distinguished from privileges?
- What forms of government best ensure protection of civil/political rights?
- What have been the main civil/political rights issues of the past 50 years?
- How can technology both encourage and hinder the spread of civil/political rights?

Introduction

Political science theory holds that people form government to promote their common welfare. When government becomes an entity apart from the people and harms those under its jurisdiction, civil/political rights have been violated. In this lesson, students examine several case studies of civil/political rights disputes and consider how different types of government fare in ensuring civil/political rights.

The term "civil/political rights" refers to the inherent rights all human beings possess to certain assurances from their government, including due process of law; the right to vote; freedom of religion, expression, and political activity; and access to information. More succinctly, civil/political rights are those rights that relate to the amount of control governments allow citizens over issues that affect them, specifically, their religion, beliefs, government, and employment.

In a society where civil/political rights were adequately protected, citizens would have a direct voice in government matters that affect their lives, be able to express their beliefs and opinions freely, enjoy unlimited access to information, and be able to choose their jobs and organize to obtain better working conditions.

Civil/political rights violations occur when governments or rulers deny political influence, basic freedoms, decision-making ability, and information to legitimate citizens, or fail to provide citizens with adequate legal protection. Some examples are jailing groups of people because of their political beliefs, abducting people from their homes in the middle of the night without explanation, shooting students who are protesting, and denying farm workers the means to bargain with their employers. However, there are also more subtle forms of denying civil/political rights that are more difficult to detect. While most people associate civil/political rights violations with autocratic governments, nearly every country occasionally violates these rights. Amnesty

International's 2000 report identified civil/political rights abuses in 149 countries and territories, including the world's most developed and democratic countries.

This lesson exposes students to a wide variety of civil/political rights issues through six important real-world case studies. Students first define civil/political rights and attempt to identify violations of these rights. After this theoretical introduction, students focus on the case studies. In groups, students prepare advocacy posters to understand the viewpoints and reasoning of two sides in their case studies. Next, they perform mock trials of alleged rights violators in their case studies as a means of investigating how justice might be achieved after significant civil/political rights violations. Finally, students are asked to consider how well different types of governments protect human rights, and engage in a culminating writing assignment.

Objectives

knowledge

- To understand how civil/political rights differ from other human rights
- To identify major civil/political rights issues since the adoption of the Universal Declaration on Human Rights

attitude

- To recognize the difference between civil/political rights and privileges
- To understand how civil/political rights violations might affect individuals

skill

- To analyze the correlation between form of government and adequate protection of civil/political rights
- To convincingly assume a role in a dramatic performance

Materials

- Overhead projector
- Handout #1, *Basic Civil/Political Rights*, one copy per student
- Activity Card #1, *Situation Cards*, one copy per group
- Handout #2, *Results of Discussion*, one transparency (for teacher) and one copy per group
- Transparency #1, *Definition: Civil/Political Rights*
- Teacher Information Card #1, *Six Case Studies: Summary*
- Handout #3a, *Farmworkers in the United States*, one copy for each member in group
- Handout #3b, *Pinochet and "The Disappeared" in Chile*, one copy for each member in group
- Handout #3c, *Censorship and the Internet in Cuba*, one copy for each member in group
- Handout #3d, *The Solidarity Movement in Poland*, one copy for each member in group
- Handout #3e, *Democracy Protests in China's Tiananmen Square*, one copy for each member in group

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- Handout #3f, *Oil in the Niger Delta*, one copy for each member in group
- Handout #4, *Trial Preparation Instructions*, one copy per group
- Handout #5, *Sentencing Results*, one transparency (for teacher) and one copy per student

Time

About four class periods

Teacher Preparation

These instructions are based on a class of 30 students. If you have more or fewer than 30 students in the class, adjust the preparation accordingly.

Make the appropriate transparencies and number of copies of each handout as specified in the "Materials" section. Cut out the situation cards.

Procedure Part One

Defining Civil/Political Rights

In Part One, students will identify key civil/political rights issues. Students will begin by reading 10 cases involving civil/political rights disputes and will decide which cases constitute rights violations and which ones do not. From this analysis, students will list the necessary conditions for naming an action a civil/political rights violation and will form their own definition of "civil/political rights."

1. Explain that civil/political rights are another major area of human rights concerns. While there is a great deal of overlap between these rights and other types of human rights, the class will now investigate civil/political rights as a distinct class of human rights.

2. Distribute a copy of Handout #1, *Basic Civil/Political Rights*, to each student. Students will first examine what civil/political rights mean on a personal level. Allow students time to read over the basic civil/political rights.

3. Divide the class into groups of six students, and distribute Handout #2, *Results of Discussion*, and the cards from Activity Card #1, *Situational Cards*, to each group. Each group will decide whether the cases on the situation cards represent civil/political rights violations by referring to the articles listed on Handout #1.

4. Ask a spokesperson from each group to announce his or her group's results. On a transparency of Handout #2, *Results of Discussion*, keep a tally of the responses of each group. This will identify the cases that were most clear-cut and the ones that were most contested.

5. Discuss the following questions as a class:
   - What degree of consensus was there among groups? What are some possible explanations for this level of agreement?

- Was it easy for members of your group to decide which situations qualified as civil/political rights violations and which did not?
- Do you think that people your age in other societies would make similar assessments? If not, should they be held to the same human rights standards as others?
- What is the dividing line between civil/political privileges and rights?

6. Based on the last question above, ask students to write their definition of "civil/political rights" individually.

7. Collect students' definitions for assessment. Display Transparency #1, *Definition: Civil/Political Rights*, on the overhead. Ask a student to read the definition aloud, and inform students that this definition will be used for the duration of the lesson.

8. Prepare students for an investigation of historical case studies related to civil/political rights. Divide the students into six groups. Inform them that each group will be looking at one specific case of civil/political rights conflict. Distribute copies of one handout (#3a–3f) to all members of each group (for example, each member of the first group will receive a copy of Handout #3a). Ask students to read their handout and come prepared to perform the activity described during the next class period.

Part Two Advocacy Posters

In Part Two, groups will design and present advocacy posters that convey the viewpoints of two sides in their case study.

1. Allow students time to complete the tasks on their handouts before beginning the presentations. Ensure that each group adequately explains its poster and connects the content of the poster with specific civil/political rights issues.

2. As homework, ask students to write two to five paragraphs in their journal addressing the following questions:
   - What was your reaction to the posters you saw today?
   - Which were the most persuasive and why?

Part Three Mock Trials

In Part Three, students will educate their classmates about the six case studies in greater detail by planning and performing mock trials. Each group will act as the jury for another group's trial, and students will discuss ways to ensure justice when civil/political rights are violated.

1. Distribute Handout #4, *Trial Preparation Instructions*, to each group. Students will prepare and perform a trial for the alleged perpetrator(s) in their case study. Inform students that they will be

assessed on both their effort and creativity in presenting the trial, and the accuracy and depth of the information contained in their presentation.

2. Have students begin their performance at the beginning of the next class period. Instruct students to take notes during the presentations of other groups, as they will need to assess another group's presentation later.

3. After the presentations, distribute a copy of Handout #5, *Sentencing Results*, to each student, and place a transparency of this handout on the overhead projector. Randomly assign each group another group's case. Allow students to deliberate over what sentence the accused in the assigned case should be given.

4. Ask a spokesperson from each group to briefly announce his or her group's judgment and the rationale behind it. Record these on the transparency for students to follow, or leave this for the students to do themselves and collect their handouts to assess their participation.

5. Debrief with the following questions:
   - Do certain types of government seem more likely to violate civil/political rights?
   - Is it important that those accused of civil/political rights violations be tried? Why or why not?
   - Is it necessary and/or possible to adequately compensate those who have experienced civil/political rights violations? What would it take to do so?
   - What is required to achieve healing after civil/political rights violations have occurred?
   - Is it possible to achieve "justice" in any of these cases?

6. Communicate the following information to students: "While three of the governments in these case studies were communist and only one (the United States) was a liberal democracy, civil/political rights violations can occur under any form of government. In fact, Amnesty International's 2000 report identified civil/political rights abuses in 149 countries and territories. The case studies in this lesson were selected for their prominence in civil/political rights discourse and for their geographic diversity." To emphasize this point, ask students the following question: "Do you know of any situations that took place in the United States or other countries not covered in this lesson that are similar to those in the six case studies?"

7. Assign the following task as homework:

   In your journal, respond to the following questions:
   - How can justice be achieved when human rights are violated?
   - Place yourself in the position of one of the alleged victims in the cases examined in class. How would you feel at the trial and the sentencing?

Assessment

Instruct each student to write an essay (two pages, double-spaced) on one of the six case studies examined in this lesson.

Students should summarize the arguments made by both sides in the case, and answer the following questions:

- Why did one side believe that what they were doing was justified, and why did the other side believe that its rights had been violated?
- Which argument do you agree with? Explain your reasons. Be sure to mention the influence that the form of government in the country had on the protection of civil/political rights.

Extension Activities

1. Assign students the task of researching the South African Truth and Reconciliation Commission (TRC) and answering the following questions:
   - What were the origins of this commission?
   - What was its purpose?
   - What activities did it carry out?
   - What effects did the TRC have?
   - Would you judge it successful?

2. Instruct students to choose one of the six case studies in this lesson and answer the following questions:
   - What form would a similar commission take when applied to this case study?
   - Who would the participants be?
   - What information do you suspect would be uncovered?
   - Would such a commission be useful?
   - What effects do you think it would have in bringing resolution to the civil/political rights issue in question?

3. Assign students to look at efforts to deal with massive civil/political rights violations in other countries (rather than confining themselves to the South African TRC), and assess the success of such efforts.

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BASIC CIVIL/POLITICAL RIGHTS

(ARTICLES RELATED TO CIVIL/POLITICAL RIGHTS UNDER THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS)

Legal Protection

Article 7: All are equal before the law and are entitled without any discrimination to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 11: Everyone charged with a penal offense has the right to be presumed innocent until proven guilty according to law in a public trial at which he has had all the guarantees necessary for his arrest.

Religion and Thought

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.

Article 20:
1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Political Participation

Article 21:
1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Employment

Article 23:
1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

SITUATION CARDS

A) In protest of a change in your company's policy, you and your co-workers march on the company headquarters. As tempers flare, you throw bottles at a company executive and are arrested for assault.
B) You subscribe to a magazine printed abroad that often criticizes your country's government. The government discovers that you are a subscriber to this magazine and arrests you.
C) You are accused of stealing food from the local grocery store. You are arrested and await your trial, but after one year, you still haven't heard when your trial will be.
D) You and some of your colleagues want to negotiate with your employer for better working conditions. You and your colleagues form a union, but your company refuses to recognize the union and fires all of you.
E) In a recent state election, 85 percent of the state's voters said that the state must require chemical companies to ensure that poisonous toxins do not enter nearby neighborhoods. The state government ignores the voting result and allows companies to pollute as they please.
F) Following an election, your friend complains that she was forced to vote for a candidate she doesn't like. She is suddenly arrested, and no one sees her or hears from her again.
G) One of your relatives living abroad sends you an e-mail containing a news article denouncing the leaders of your country. The government discovers that you received this e-mail and destroys your e-mail account.
H) You are angry over the city government's decision to destroy your housing tract to make room for a shopping mall. Your neighbors and you attend the town hall meeting and complain, but local officials refuse to reverse the order.
I) The national government passes a law prohibiting commercial radio and television stations. Only government-sponsored radio and television stations will be allowed.
J) The police knock on your door and claim that they saw you talking with a known terrorist. After admitting to doing so, they bring you in to the police station for further questioning.

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RESULTS OF DISCUSSION

	VOTES		Article(s) Violated
	Violation	Not a Violation	
A)			
B)			
C)			
D)			
E)			
F)			
G)			
H)			
I)			
J)			

DEFINITION: CIVIL/POLITICAL RIGHTS

Civil/political rights =

inherent rights all human beings possess to certain assurances from their government, including due process of law; right to vote; freedom of religion, expression, and political activity; and access to information

Source: Poole, Hilary, ed.
Human Rights: The Essential Reference.
Phoenix, AZ: The Oryx Press, 1999.

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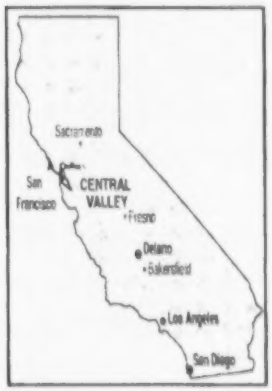
Six Case Studies: Summary

	Parties	Type of Government	Salient Issues
Farmworkers in the United States	Farmworkers, growers, labor unions	Liberal democracy	Unionization, just working standards
Pinochet and "The Disappeared" in Chile	The military, dissidents, families	Military regime	Freedom of expression, right to a fair trial, authoritarian regimes, freedom from arbitrary arrest
Information and Censorship in Cuba	Government, citizens, exiles, and refugees	One-party Communist	Censorship, freedom of information, Communist states
The Solidarity Movement in Poland	Government, one-party state, the church	One-party Communist	Communist states, labor unions, just working standards
Democracy Protests in China's Tiananmen Square	Protestors, the military, government	One-party Communist	Political expression, Communist states
Nigeria's Military Government and Accountability	Local residents, government, international companies	Military regime	Corruption, non-accountable government, right of government to protect citizens, right to protest, respect for election results

MIGRANT FARMWORKERS IN THE UNITED STATES



The recognition that humans—as distinct from materials and animals—should not be "owned" by others as property led to the international abolition of slavery in the 19th century. Article 23 of the UN Universal Declaration of Human Rights states, "Everyone has the right to work, to free choice of employment, to just and favorable conditions of work, and to protection against unemployment." However, many people worldwide continue to work in slave-like conditions or against their will without any avenues for complaint or protest. Such conditions persisted in the United States well into the 1900s.

One group of people who were denied their rights as workers were farmworkers. During the Great Depression, Congress passed the National Labor Relations Act of 1935, allowing most workers to unionize and bargain with employers. By banding together in unions, workers can use methods such as mass strikes to pressure employers into providing better working conditions. The only two groups excluded from the law are domestics and farmworkers. Agriculture often receives unique treatment from the government due to the inherent uncertainty of farming: the size and quality of the crop is dependent on weather patterns, pest movements, and natural disasters. Congress seemed to think that allowing farmworkers to unionize and push for higher wages and more benefits would decrease the profits of employers in the agricultural sector and create additional instability in an already uncertain field; this was the justification for denying unionization to farmworkers.

Great Depression—the economic crisis that began with the stock market crash in 1929 and continued through the 1930s

unionize—to organize or join a labor union

bargain—negotiation between organized workers and their employer or employers to determine wages, hours, rules, and working conditions

strike--the act of quitting work; specifically, such an act by a body of workmen, done as a means of enforcing compliance with demands made on their employer

domestics—household servants

By the mid-20th century, most farms in the United States were large enterprises run by individual growers. These growers would hire hundreds and even thousands of workers to plant, treat, and harvest their crops. However, these workers were not entitled to the minimum wage or unemployment insurance. Besides being unable to strike or unionize, farmworkers did not have access to clean drinking water or portable toilets, or the right to take lunch breaks or short rest breaks while they were working. Growers did not need to abide by laws regarding housing and work conditions, they had earned an exemption. For these and other reasons, farmworkers died at a younger age than any other class of workers in the United States. Growers sometimes provided simple housing and meals for their workers, but deducted these expenses from workers' wages, trapping workers in a vicious cycle of poverty. Many workers spent long hours stooped over in hot fields, picking small fruit and filling baskets with the harvest—all for meager pay based on the amount they picked rather than on an hourly wage. Several times, groups of farmworkers tried to strike to gain better conditions, but the strikes were always broken because the growers had such power over the workers.

In California's Central Valley—the most productive farmland in the country—most farmworkers were Mexican American. Though they

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were citizens, many employers treated them worse due to their minority status. One of these workers was Cesar Chavez, born in Yuma, Arizona, in 1927. Chavez's parents were migrant workers during the Great Depression, when conditions were especially bad. Chavez worked alongside his parents in the fields from the age of 10. Because his family kept moving to find work, Chavez attended about 65 different schools and achieved an eighth grade level of education. After two years serving in the Navy, he returned to fieldwork.

migrant workers—workers who travel from one area to another in search of work

In 1942, the Bracero Program was created by a joint commission of representatives from Mexico and the United States to fill a critical need for farm labor in the United States. As the United States entered World War II, many farmworkers were enlisted to fight in the war or work in the various war-related industries. As a solution to the farm labor shortage, several hundred thousand manual laborers, known as braceros (from the Spanish word *brazo* meaning arm), were recruited from Mexico and contracted to work on farms and railroads across the country, concentrating in areas such as California, the Pacific Northwest, and southwest Texas. Although the program was nationally instituted, the federal farm labor system was tailored to accommodate regional labor needs. Hence, in many cases, the braceros were put to work building railroads rather than laboring on the farms. Furthermore, while the program ended in the Pacific Northwest shortly after the war, the laborers continued to work in the Southwest until 1964. Until then, growers had a constant supply of inexpensive seasonal laborers who had no right to strike because of their status as non-citizens.

braceros—people recruited from Mexico to work on farms and railroads to fill a labor void in the United States during World War II

In 1952, Chavez joined the Community Service Organization and distinguished himself with Braceros and other farmworkers and with his effectiveness in urging Mexican Americans to register to vote. He advanced quickly in the organization and became the general director by 1958. In 1962, Chavez founded the National Farm Workers Association (NFWA) and moved to Delano, a farming town in California's Central Valley. Grapes were the main harvest in Delano, and it had been the site of strike attempts. Previous strikes ended abruptly because the workers could not afford to be unemployed for long. Few people outside the affected company knew about strikes, and those who did dismissed the strikes as an economic issue; they did not realize the extent of the human rights abuses that the workers had to endure.

In 1965, a group of grape pickers in Delano started a strike, holding out for higher wages. Chavez urged his organization, the NFWA, to join the strike. Unlike previous strikes, this one was sustained. The five-year standoff came to be known as the Great Delano Grape Strike, and achieved success (due in great part to Chavez's leadership) where previous strikes had failed. From the NFWA headquarters set up in Delano, Chavez framed the strike in moral terms by highlighting the fact that farmworkers were not treated with the dignity that was promised to all Americans; guarantees of basic working conditions and pay that most Americans took for granted were denied to farmworkers. Chavez emphasized the strike as a means of bringing equality and dignity to the farmworkers. By speaking at universities and churches, he made the general public aware of the conditions in which farmworkers worked and

lived. Several of those who listened to his speeches volunteered for the NFWA or donated food, money, and clothing. Many religious leaders rallied around his cause, and the press began to report on the happenings in Delano. The civil rights movement also contributed to the success of the NFWA.

On the other side, growers complained that the public never heard their side of the story: farming is an unpredictable business, and any extra expenses would mean losses for them. Furthermore, growers argued that their workers had all they needed and were happy working for the growers. The growers reasoned that if they had to pay their workers what they were asking, they would go bankrupt, and the U.S. food supply would suffer as a result. Many also cited instances where the NFWA threatened non-striking workers to entice them to join strikes, showing that while the NFWA practiced nonviolent tactics in confronting the growers, they were not so high-minded in their treatment of fellow workers who were not in the union.

boycott—a refusal to have commercial dealings with some organization in protest against its policies

capitulate—to surrender or give up

Meanwhile, the tactics employed by Chavez and the NFWA caused many urban residents to consider for the first time where their food came from. The NFWA organized grape boycotts in many large cities, where volunteers carried picket signs reading "Do not buy California grapes" outside of supermarkets. Though the boycott did not cripple grape growers financially, the bad publicity increased pressure on the growers to capitulate to the NFWA's demands. Chavez led a "pilgrimage" from Delano to the California state capitol in Sacramento to publicize the strike, fast, and invite arrest. After five years of this pressure, the Delano grape growers agreed to negotiate with workers for the first time in U.S. history. The strike ended in 1970 when growers signed a contract with the union.

In 1966, the NFWA merged with the Agricultural Workers Organizing Committee (AWOC) to form the United Farm Workers of America (UFW). Continued protests led to a major victory for farmworkers in 1975, when California's legislature passed the Agricultural Labor Relations Act. This allowed farmworkers to legally unionize and required employers to recognize the unions. However, growers were able to block funding for the law, and Chavez continued to press for farmworkers' rights via protests rather than legislation, until his death in 1993. Today, California and Hawaii are the only two states that allow farmworkers to organize themselves and negotiate with employers. While farmworkers in California still lack many of the protections afforded other workers, conditions have improved since the 1960s due to the increased scrutiny of the treatment of farmworkers. This attention to the livelihood and rights of agricultural workers in the United States is the legacy of Cesar Chavez.

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Group Task

Create two advocacy posters that convey the two major points of view in this case study. These posters can include pictures, photographs, quotes, statistics, symbols, or anything else that would persuade viewers to support the perspective that the poster is advocating. Upon completion, these posters will be displayed in the classroom.

Also, prepare a two-minute presentation of your posters in which you describe their meaning to the class.

PINOCHET AND "THE DISAPPEARED" IN CHILE

During General Augusto Pinochet's 17-year rule in Chile, civil and political rights were blatantly violated. Thousands of people were kidnapped, tortured, held in prison, or killed by security forces, without trials. However, Pinochet's extreme policies enjoyed strong support among considerable sectors of Chilean society in his early years of power. Even today, many Chileans consider Pinochet more of a savior than a tyrant. Pinochet's continued influence over the government, even after Chile's return to a civilian government in 1990, has prevented an objective reckoning of the actions of the Pinochet dictatorship and contributes to division in Chile over interpretations of the country's recent history.

civilian—nonmilitary

Chile was historically a stable democracy with a strong tradition of civilian rule. However, economic problems in the 1960s led to widespread discontent, and Chilean politics became more extreme. Chileans increasingly looked to far left (very liberal) or far right (very conservative) political parties for solutions to their problems. In 1970, the liberal vote carried Salvador Allende to victory in the presidential election. Allende was a socialist, and pledged to bring Chile's major industries under state control as a response to economic difficulties. As Allende made good on his promises, conservatives in Chile and the United States began to worry that Chile was becoming communist. In the midst of the Cold War, Allende's friendship with Fidel Castro, the communist leader of Cuba, particularly frightened the United States.

ration—a fixed portion, especially an amount of food allotted to persons in military service or to civilians in times of scarcity

However, Allende's policies contributed to Chile's economic chaos. In 1972, he introduced a food-rationing system that created vehement opposition to his rule. Chile's parliament passed a resolution in which it accused Allende of disregarding the courts, encouraging illegal seizures of property, and supporting extremist groups. As calls for Allende's resignation grew, the military decided to act before the situation got out of control. With assistance from the U.S. Central Intelligence Agency (CIA), the commanders of the four branches of the armed forces—the army, navy, air force, and the police—planned a coup against Allende.

coup (coup d'etat)—the sudden overthrow of a government by a usually small group of persons in or previously in positions of authority

They struck on September 11, 1973. Troops surrounded the presidential palace, airplanes bombed poor neighborhoods in Santiago that were centers of leftist activity, and military forces took control of large cities throughout the nation. Allende was under siege in the presidential palace, and as the troops won the battle and entered the building, he allegedly committed suicide. By the end of the day, the four military leaders controlled the country. The commander of the army, Augusto Pinochet, used his position as the commander of the largest number of troops to make himself the sole leader of the country. Although he had been reluctant to carry out the coup, Pinochet acted swiftly and ruthlessly once in power. He instituted military rule, weakened the judicial system, centralized all power, and created a secret state police with limitless power.

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interrogate—to examine by questioning formally or officially

detain—to hold or keep in custody

The first several months of the military government were marked by a violent roundup of everyone suspected of working with or supporting the Allende government and other left-wing groups. However, none of those arrested received a fair trial, and many were not even given a trial. Thousands of Chileans were arrested, interrogated, and tortured. So many people were detained that military buildings had to be used as interrogation centers, and often became the sites of firing squads. The national stadium became a huge prison, and mass graves were later found. It is estimated that about 3,000 Chileans were killed in the campaign to rid the country of threats from the left, and thousands more were injured or exiled.

Many families never discovered what happened to their loved ones who were taken away. They simply disappeared. "Disappearances" are so common that the Spanish word for such people, "desaparecidos," has become known worldwide. In many cases, men were taken from their homes in the middle of the night to be interrogated and held in prison or shot. Government forces warned wives that they must never tell others what had happened, or their children would be killed as well. Such threats were enforceable because Pinochet had created an all-powerful secret state police, the National Intelligence Directorate (DINA). This agency was charged with subduing any Chileans who might be threatening to the regime. The DINA answered directly to Pinochet and grew so powerful that military officers themselves were afraid of it. Besides their domestic campaign, the DINA also went after Chilean dissidents who lived abroad. They assassinated exiled Chileans in Argentina, Italy, and Washington, DC, drawing condemnation from the international community.

After Pinochet's first few years of rule, most of Chile's opposition was crushed, and the DINA's kidnappings slowed. However, Chile remained a "police state" in which anyone could be arrested or killed at any time at the government's will. Chilean society was damaged, as Chileans kept to themselves for fear that saying the wrong thing to the wrong person would put themselves or their family in danger.

Economically, Pinochet's U.S.-trained economic team instituted free-market reforms, and the economy grew rapidly in the late 1970s. Many Chileans—especially those who had been unaffected by the campaign of terror—were thankful for the return to stability and economic growth. Pinochet defended his actions by saying that such security measures were necessary to save the country from chaos and the threat of communism, and many Chileans seemed to agree.

fraud—a deception deliberately practiced to secure unfair or unlawful gain

In 1980, Chileans approved a new constitution extending Pinochet's presidency to 1989. Pinochet pointed to the election as proof that the country supported his policies. However, the ballot was manipulative, and there was evidence of widespread fraud. Pinochet claimed that there would be a gradual transition to civilian rule, but few believed him.

In retrospect, the 1980s did mark a negotiated transition to democracy for Chile, but one that occurred against Pinochet's will. An economic

recession that began in 1982 led to large protests in 1983. The protestors were largely students, trade-union workers, and women who were related to the "disappeared." In addition to economic relief, protestors demanded democracy and an end to human rights abuses. Many of these clashes turned violent, with the army shooting into crowds of marchers. Pinochet found that opposition to his rule was becoming too large to suppress and began to make concessions to the opposition.

A failed assassination attempt on Pinochet in 1986 unleashed a new round of repression. The victims of this renewed crackdown included two youths who were burned alive in a military patrol, three communists who were beheaded, and a journalist who was dragged from his bed at midnight and shot. After the assassination attempt, the more violent leftist groups decided to work for change through democratic means instead. Pinochet called a vote on October 5, 1988, on whether he should continue as president after his term expired in 1989. By this time, opposition to his rule was too great, and 55 percent of the electorate voted against Pinochet, handing him a clear defeat.

electorate—a body of qualified voters

Pinochet decided not to run in the 1989 presidential election. The Christian Democratic candidate Patricio Aylwin became the new president, defeating Pinochet's chosen successor. After a 17-year reign, Pinochet stepped down as the country's supreme leader in 1990, but kept his position as army commander and continued to exercise great power. Although the constitution was revised, many of the country's institutions kept the same form they had taken under Pinochet's rule.

In one of his first acts as president, Aylwin created the National Commission on Truth and Reconciliation, and charged it with providing an accounting of the human rights violations committed by the Pinochet regime. The commission's final report, published in 1995, found 3,197 documented victims of killings and disappearances. Beginning in 1992, the government began compensating families of victims and continued to investigate cases in which victims were known to have died. However, upon giving up power, Pinochet had insisted that the military be immune from all prosecution. The government was thus unable to coerce the armed forces to divulge information about the "disappeared," and thousands of Chileans still do not know what happened to their loved ones.

immune—not subject to an obligation imposed on others; exempt

prosecution—criminal legal proceedings

In 1998, Pinochet left his post as commander-in-chief of the army, only to become a lifetime senator, a position he created for himself under the 1980 constitution. In this post, Pinochet remained immune from prosecution for crimes that occurred during his rule. However, he was not protected from charges brought against him overseas. When he traveled to Britain for medical treatment in October, 1998, he was arrested under a warrant from Spain, where Judge Baltazar Garzon wanted him to face charges for the alleged torture and killing of Spanish nationals in Chile during Pinochet's rule. Riots erupted in Santiago, with supporters of Pinochet demanding that he be allowed to return to Chile, and the opposition asking that Pinochet be made to stand trial for his crimes and release information about the disappeared.

After a series of intricate legal debates, Britain finally decided that Pinochet was mentally unfit to stand trial due to strokes that he suffered from in 1999. He was sent back to Chile, where charges of kidnapping and murder were brought against him. The legal tangle ended in July, 2001, when a Chilean court ruled that Pinochet was mentally unfit to stand trial and all legal proceedings against him should be dismissed.

While Chile has experienced strong economic growth since 1990, Pinochet's rule continues to divide the country politically, and the relatives of the thousands of Chileans killed and missing during Pinochet's reign still await answers.

Group Task

Create two advocacy posters that convey the two major points of view in this case study. These posters can include pictures, photographs, quotes, statistics, symbols, or anything else that would persuade viewers to support the perspective that the poster is advocating. Upon completion, these posters will be displayed in the classroom.

Also, prepare a two-minute presentation of your posters in which you describe their meaning to the class.

CENSORSHIP AND THE INTERNET IN CUBA

In 1959, Fidel Castro led a revolution in Cuba that installed a communist government. Castro remains the undisputed leader of Cuba more than 40 years later. His regime has made great gains in education and healthcare. However, Castro maintains a firm grip on power and employs harsh restrictions on personal liberties. Cubans are punished for expressing antigovernment views, and the Communist Party retains a monopoly on the information available to Cubans. Dissidents and journalists are under constant surveillance by security forces. The Interior Ministry's system of informants and neighborhood committees monitors all citizens, even those not suspected of harboring antigovernment sentiments.

dissident—one who disagrees; a dissenter

informant—one who gives information; an informer

Castro also relies on his control of the media to stay in power. In particular, information from outside Cuba is largely unavailable. Cubans are prohibited from subscribing to overseas publications, and the Department of State Security routinely monitors international phone calls and reads international correspondence. Some Cubans claim that letters they receive from abroad have clearly been opened and re-glued. The Communist Party of Cuba has provided all television, radio, and print news in Cuba since 1960, with few exceptions. Journalists who attempt to print stories without government approval are harassed and occasionally jailed. This policy is intended to shield Cubans from any negative news or opinions about the government. After more than 40 years of exposure to the government's views alone, most Cubans have lived their entire lives in an information bubble.

Some Western observers predicted that the advent of the Internet (which includes both e-mail and the World Wide Web) would create grave problems for an autocratic state like Cuba. Unlike newspapers, magazines, radio, or television—where news is produced in one centralized location and then transmitted widely—the Internet is decentralized. This makes it much more difficult to control. Citizens of one-party states can find antigovernment propaganda over the Internet, which may make them more inclined to resist the government. The Internet also makes it easy for dissidents to organize antigovernment activities in secret. In response to these concerns, countries such as China and Singapore have cut off access to as many undesirable web sites as they can. However, such a task poses great logistic and technological difficulties, since authorities simply cannot find and block every offensive site.

autocratic—relating to a government in which one person has unlimited power or authority

Rather than relying primarily on censorship, Cuba's solution to this dilemma has been to restrict Internet access to a select group of loyal Cubans. These restrictions, along with technical factors, have kept Internet usage low in Cuba. There are three levels of Internet access in Cuba: full access to the World Wide Web, access only to web sites that originate in Cuba (the "Cuban web"), and access only to e-mail. In March 2001, only 60,000 of 11 million citizens, less than one percent of the population, had e-mail accounts. Full access to the World Wide Web was restricted to a couple thousand Cubans. Most of those with web access could view only the "Cuban web," where all sites are, of course, government-reviewed and approved.

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Those Cubans who are entrusted with access to e-mail, the "Cuban web," or the World Wide Web are still subject to restrictions. For years, many Cubans believed that the government read all e-mail messages twice a week. Now, the volume of e-mail has grown too large to monitor directly, but delays in receiving e-mails from overseas suggest that the government may be reading some of them. E-mails are also subject to censorship. Furthermore, the Cuban government only allows Internet access in the workplace; Internet usage in private residences is illegal.

The government says that access to the Internet should be restricted in Cuba for a number of reasons. It argues that granting unrestricted access to the Internet would increase social inequality because only the rich can afford a computer and the means to log on, and access in the workplace is more equitable. It also says that the country's computer networks cannot handle large amounts of Internet traffic.

Cubans who have used computers or the Internet to conduct activities that the government views unfavorably are punished. In 1997, government officials entered the home of Raul Rivero, an independent journalist who had sent human rights reports to someone in the United States. Although Rivera had not been given Internet access, he had used a modem to connect his computer directly to his counterpart's computer in Miami. Rivera was arrested and held in jail for 72 hours, and his computer and modem were taken. Other Cubans suspected of disseminating antigovernment material have had their computers seized as well. A 1999 law provided that Cubans found to be cooperating with U.S. efforts to undermine the Cuban regime would be sentenced to seven years in prison. There has already been one victim of this law: Jose Orlando Gonzalez Bridon, the leader of the Cuban Confederation of Democratic Workers. An article written by Gonzalez Bridon critical of the Cuban government was published on a U.S.-based Web site in 2000. Although most Cubans cannot access the Web site because it is not on the "Cuban web," Gonzalez Bridon may be sentenced to seven years in prison for spreading "enemy propaganda" and "false information."

Under such harsh penalties, few Cubans dare to send anti-Castro e-mails or post statements critical of the Cuban government to the Web. In fact, many Cubans with online access are afraid of even receiving anti-Castro e-mails, because the government continues to screen e-mails that arrive from outside Cuba. Besides, as mentioned earlier, the government only grants Internet access to those they deem least likely to turn against Castro. As a result, increasing Internet usage in Cuba has not greatly increased the exposure of Cubans to non-Castro viewpoints.

Several U.S. leaders have trumpeted the Internet as a surefire means of exposing residents of one-party states to the ideas and tools of liberty. Indeed, the belief that Internet usage will topple autocratic regimes continues to be popular. However, in the case of Cuba, there has been no significant growth in protests or social unrest since 1996, when Cuba received its first direct connection to the Internet. Castro's strategy of allowing only the most loyal Cubans Internet access and punishing those

who use online means to spread antigovernment sentiments has been successful for the moment; few Cubans who possess the coveted ability to log on will take the risk of going to jail for the right to express their political opinions. In Cuba, the Internet—like the print, radio, and television media before it—is largely a vehicle for Castro to spread his propaganda. It remains to be seen if Internet usage will help to bring Cubans the freedom to express themselves as they desire.

propaganda—ideas, facts, or allegations spread deliberately to further one's cause or to damage an opposing cause

Group Task

Create two advocacy posters that convey the two major points of view in this case study. These posters can include pictures, photographs, quotes, statistics, symbols, or anything else that would persuade viewers to support the perspective that the poster is advocating. Upon completion, these posters will be displayed in the classroom.

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THE SOLIDARITY MOVEMENT IN POLAND

trade union—an organization of employees formed to bargain with the employer

From the end of World War II until 1989, the countries of Eastern Europe were allied with the Soviet Union, forming an area referred to as the "Soviet bloc." Eastern European countries were expected to practice Soviet-style communism in exchange for products and aid from the Soviet Union. In communist theory, all workers share in the task of governing. However, in the Soviet system, a group of elite leaders—from the Communist Party—decided upon the working benefits and conditions for the entire country, and passed these instructions down the line. In many cases, this resulted in violations of employment rights, such as the right of independent trade unions to act in protection of workers' interests.

Poland was one of the countries dominated by the Soviet Union during this period. The Soviet Union was given control over Poland at the end of World War II because the Soviet military had defeated Nazi forces in Eastern Europe. The Soviet Union instituted a communist government in Poland in 1947, despite strong Polish resistance to foreign domination. The new communist government set up informant networks to identify Poles who voiced opposition to the government, censored all media, and banned traditions and institutions deemed noncommunist. The government also set commodity prices and wage and production levels. This meant that when the economy was bad, prices were raised to improve the government's financial situation. These conditions frustrated many Poles, and wide-scale protests over food shortages and price hikes erupted in 1956, 1968, and 1970. The government fired on strikers each time, but the bloodshed was worst in December, 1970. Droughts and bad harvests had created shortages of food, and Poles waited in long lines to buy essential food items at high prices. Their frustration boiled over when the government announced drastic increases in food and fuel prices two weeks before Christmas, without increasing salaries or wages. Protests erupted in Gdansk, a port city on the Baltic Sea. Workers from the large Lenin shipyard in Gdansk demanded that the price increases be revoked. When the government refused, workers marched to police headquarters and set fire to the building. Security forces fired on the workers, setting off a violent two-day clash in which dozens of workers were injured before the government regained control.

One of the shipyard workers involved in the strike was a man named Lech Walesa (pronounced "va-wen-sa"). He was a passionate advocate for workers' rights, but preached nonviolence and compromise. Walesa played a part in the next big protests of June, 1976, which were again triggered by steep price increases. By this time, Walesa had become a member of the trade union council, hoping to press for more workers' rights. He soon found that the unions had no real power and criticized the government at a council meeting. He was fired as a result and had to work temporary jobs to support himself. He spent his free time trying to launch free noncommunist trade unions and distributing pamphlets on workers' rights.

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Walesa's moment came in August, 1980. Once again, economic troubles led to price increases and workers' strikes. On August 14th, the workers at the Lenin shipyard at Gdansk were considering how to respond to the economic hardships when Walesa climbed atop a bulldozer and urged the workers to come together and strike. Walesa was a gifted speaker and the workers rallied behind him. In particular, Walesa emphasized that victory would be possible if all the country's workers united. Other companies in Gdansk soon joined the strike, and by the end of the month the entire country had joined in. The strikers' demands were many: independent trade unions, the right to strike without punishment, freedom of speech, an end to censorship, the release of political prisoners, freedom of conscience guarantees, and an overhaul of the economy.

Walesa was in charge of the negotiations with the factory officials, and he concentrated on two issues: the workers' social conditions and their right to negotiate. Walesa's natural skill as a negotiator led to the signing of the Gdansk Agreement on August 31st. This agreement gave workers the right to strike and to organize their own independent union, which they named "Solidarity." Furthermore, the government agreed to reduce censorship and to give the unions and the church access to state broadcasting networks, concessions never before granted in a communist country. It was also the first time that an independent trade union had been recognized in the Soviet bloc and was seen as a ray of hope for greater recognition of civil and political rights under communist governments. Walesa's success made him an international symbol of the struggle for freedom and dignity.

Membership in Solidarity quickly spread to 10 million, about one-quarter of Poland's population. Walesa was now busy visiting and organizing Solidarity chapters across the country. Poles reveled in their newfound freedom, and criticism of the government appeared in newspapers. Many Poles felt confident that Solidarity could achieve complete political freedom for Poland and an end to the economic crises.

However, Poland's new leader General Wojciech Jaruzelski grew increasingly concerned about the new freedoms. He worried that the Soviet Union would invade Poland if the country veered further from Soviet practice. On December 13, 1981, he imposed martial law. All of Solidarity's newly-won freedoms were revoked, Solidarity was declared illegal, and its leaders and supporters were arrested. Anyone outside after the 6 p.m. curfew was in danger of being shot by security guards. The declaration of martial law meant that the country's security forces were essentially free to attack any demonstrators.

martial law— temporary rule by military authorities, imposed on a civilian population especially in time of war or when civil authority has broken down

Rather than urging a violent response, Walesa accepted the crackdown quietly. He had built the Solidarity movement around the principle of nonviolence, and decided that it was best to wait until conditions were more favorable before acting again. He was released from prison in October, 1982, and went back to working at the shipyard. However, secret service agents followed him everywhere and monitored his activities. Much to the embarrassment of the Polish government, Walesa was awarded the Nobel Peace Prize in October, 1983. Poles had to whisper the news to each other. Solidarity leaders and supporters continued to be murdered and harassed, and some disappeared. Three

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were given long prison terms, but Walesa escaped harm because of the publicity it would generate.

Solidarity's next big chance came in 1988. Mikhail Gorbachev was now the leader of the Soviet Union, and he urged political reforms there. Again, the Poles were the first to exploit this opportunity; economic problems weakened the Polish government, and strikes broke out in April, May, and August, 1988. In order to respond to the crisis, Jaruzelski was forced to negotiate with Walesa and Solidarity once again. Walesa secured roundtable talks between Solidarity and the government over the future of Poland. These talks produced Poland's first open parliamentary elections in 1989. In June, 1989, Poles elected a noncommunist government. This was the first free election in the Soviet bloc and set the precedent for other Eastern European countries. With the communists out of power, Poland ended its allegiance to the Soviet Union. When the Soviet Union did nothing in response, democratic revolutions—in most cases bloodless—erupted across Eastern Europe.

Walesa was the first democratically-elected president of Poland in the post-Communist era (he served from 1990 to 1995), and is celebrated as one of the 20th century's great leaders. His shrewd leadership and commitment to nonviolence persevered in securing independent trade unions and a voice for workers in Poland. However, the Solidarity movement went beyond these early requests: it gained protection for the freedoms of thought, conscience, and religion as well as free elections. When the other Soviet bloc countries followed Poland's example, the communist bloc crumbled. It was perhaps the only peaceful dismantling of an empire in recorded history, and it was set in motion by the nonviolent perseverance of the Solidarity movement under Lech Walesa's leadership.

Group Task

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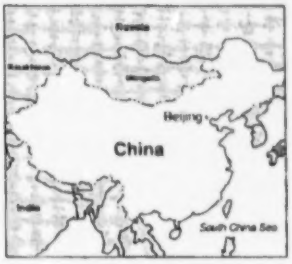
DEMOCRACY PROTESTS IN CHINA'S TIANANMEN SQUARE



China is one of the countries most often singled out for human rights abuses. Indeed, it can be argued that the actions of China's government have created the most prominent human rights concerns for Americans since the fall of the communist bloc in the late 1980s.

The focus on China as a civil/political rights violator is based in part upon the events that took place in China's largest public plaza—Tiananmen Square in Beijing—in May and June, 1989. Through an elaborate administration system, the Chinese government has exerted close control over citizens' lives since communist rule began in 1949. Upon assuming power, the Chinese Communist Party cut off almost all contact with the outside world and imposed tight controls on politics, economy, and citizens' private lives. An explicit example is the imposition of the "one-child policy," which limits most couples to only one child.

However, the government started to allow contact with the outside world in 1979 and loosened some of its controls on the economy. Private companies were encouraged, and farmers were permitted to produce as much of their crop as possible. Then, during the 1980s, China's economy boomed. China underwent radical change: tourism was allowed again, people started to wear bright clothing rather than the previously ubiquitous Mao uniform, and consumer choice increased dramatically. The generation of young people who grew up among such radical change felt that their country was "catching up" rapidly to the rest of the world.

ubiquitous—being present everywhere at once

However, there was also a negative side to this extraordinary growth. Inflation reached dizzying heights, meaning that prices of goods rose often and sharply. This created great strain on the common Chinese, who sometimes found the price of essential items such as food increasing so quickly that they could not afford to buy anything. Government officials became corrupt, hoarding new wealth for themselves.

hoard—to store secretly, or for the sake of keeping and accumulating

Many Chinese citizens also began to think that political reforms should accompany the economic reforms. As some Chinese became more prosperous, they were able to think more abstractly about rights that they deserve. Rather than worrying whether their family would have enough to eat, they started to wonder why they could not move to a different city or start their own businesses. Some people felt that it was time for China to embrace a more open government and allow citizens to vote for their leaders. They felt that this would make leaders accountable for their actions and would lead to checks on corruption and the repeal of unpopular laws, such as restrictions on moving from one area of China to another.

When Hu Yaobang—the leading reformer in China's government—died in April, 1989, students in Beijing University congregated in Tiananmen Square to mourn his death. Within days, the crowd swelled to hundreds of thousands of people. They used Hu's death as an opportunity to demand democracy, political reform, and an end to corruption by public officials.

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The general population supported the students' protests, and students from all over China took trains to Beijing to join the effort. Others who wanted to see change occur in China gathered to support the students: workers, peasants, intellectuals, office workers, and journalists. With such widespread support, the leaders of the protests felt that this was a ripe moment, that China was ready for a political revolution, and that they need only to push the issue. The student leaders called a hunger strike that was to last until government officials agreed to meet with them. The nation was riveted—it was perhaps the first mass hunger strike in Chinese history. Finally, the leadership agreed to meet with the students. They listened to the students' demands, but in response declared martial law in Beijing. This was a signal that the government was becoming embarrassed by the daily crowds of people camping in Tiananmen, waving protest signs and flags, and denouncing the Chinese Communist Party. Protestors even splashed paint on the famous portrait of Chairman Mao overlooking the square. A large Western media presence, in Beijing to cover Soviet President Mikhail Gorbachev's historic May 1989 visit, contributed to the charged atmosphere of the protests.

rivet—to engross or hold (the attention, for example)

martial law—temporary rule by military authorities, imposed on a civilian population especially in time of war or when civil authority has broken down

Although the students believed that the government would ultimately give in to their demands, the Chinese communist leaders were engaged in a power struggle. Zhao Ziyang, a key reformer in the government, urged capitulation to the students' demands and political reform to follow on the heels of economic reform. Another faction of the party argued that a shift to democracy would bring chaos to China. As the tide began to shift toward the hard-liners, Zhao asked the students to conclude their occupation of the square, but the students vowed to stay until their demands were met. To the government, this meant that they had but two options: meet the protestors' demands, or surrender control of China. Most party leaders reasoned that if they gave in to the protestors, the sheer force of public opinion would likely throw China into political chaos, bring an end to the Communist Party, and possibly lead to the death of communist leaders. They decided that there really was no choice; they had to suppress the demonstrators.

denounce—to condemn openly as being evil or reprehensible

capitulation—the act of surrendering or giving up

hard-liner—one who adopts a firm, uncompromising policy or position

Martial law was ineffective, since soldiers backed off when confronted by protestors. The demonstrators reminded the soldiers that they were meant to defend the people, and without a clear mandate, the soldiers simply avoided confrontation. Meanwhile, the crowds grew in size and boldness. In June, a statue entitled "Goddess of Democracy" appeared. China's leaders felt that they had to act decisively lest they lose control.

mandate—an authoritative command or instruction

On the night of June 4th, Deng Xiaoping, China's leader, ordered the army to advance on the protestors. When some protestors refused to back down from the troops, shots rang out and mayhem ensued. Troops, tanks, and armored patrol carriers advanced toward the square, shooting those in the way. Some protestors grabbed sticks and rocks and fought back, beating soldiers and burning trucks. Government tanks entered the square. By the time it was all over, thousands of civilians were killed in the fighting (estimates range from 2,000 to 5,000 deaths), along with a handful of Chinese soldiers.

The Chinese and the world were shocked by what happened. Many Chinese citizens could not believe that the government had opened fire on so many innocent people. Images of the fighting reached Western audiences, and the government's actions were denounced as a "massacre." Sanctions were passed against China, and the Chinese government became the new pariah for many governments in Europe and North America. (The collapse of the communist bloc and the Soviet Union allowed Western countries to focus on new threats)

pariah—an outcast; one despised by society

In China, huge crackdowns followed the attack on Tiananmen Square. Anyone known to be involved in the demonstrations was denounced as an enemy of the state. A state of emergency was declared, there were mass arrests, and many suspects were captured and jailed despite lack of proof that they had actually been engaged in anti-government activities.

The United States and many other countries saw the Tiananmen incident as proof that China's government was tyrannical and more concerned with maintaining its power than with improving the lives of its citizens. The main point of contention was that the government had killed citizens who were simply expressing their political beliefs. Nondemocratic countries routinely arrest or silence those who speak out against the government. However, the Tiananmen incident elicited a particularly dramatic response from the international community because of the government's violent reaction to the protests, the large number of fatalities, and the disappointment in discovering that the protestors were powerless against the Chinese government, even though most of China's population likely supported them.

tyrannical—of or relating to an oppressive, harsh, arbitrary ruler

contention—an assertion put forward in argument

Since the June 4th incident, China's leaders have again loosened economic controls but have intensified their stance against political expression: anyone suspected of publicly expressing dissent with China's government is arrested. The Chinese Communist Party insists that its activities are a domestic matter, and that other countries have no right to say what China can or cannot do. It also claims that political instability will result in chaos in China, which would mean a decline in the standard of living and security of all Chinese people.

dissent—difference of opinion or feeling; disagreement

In response, those who seek the end of Chinese Communist Party rule claim that the party is illegitimate because it has never allowed elections and therefore does not represent the will of the people or make decisions based on what the Chinese people want. However, the government has been able to maintain the economic boom, which for the moment has limited protests to the small portion of the population that is willing to speak out despite the great risk of arrest, isolation, and possible torture or murder.

illegitimate—not regular or authorized; unlawful

Group Task

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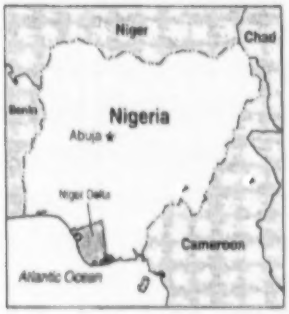
OIL IN THE NIGER DELTA



In many respects, Nigeria is one of the most important countries in Africa: one in every six Africans lives in Nigeria, the country contains vast economic resources, and it often uses its regional power to conduct peacekeeping operations in West Africa. However, Nigeria has failed to approach its great promise of democracy and peace, mostly due to ethnic conflict and corruption of epidemic proportions.

The most striking example of the problems facing ordinary Nigerians centers on the extraction of oil from the Niger Delta. Oil was discovered in the Niger Delta, located in southeast Nigeria, in 1956. The country obtained independence from Great Britain in 1960. By 1974, oil revenues were more than 80 percent of total federal revenue and more than 90 percent of export earnings. The economy has remained dependent on oil in the three decades since. To extract the oil, the government enters into agreement with large oil companies, and the company splits the profits with the national government.

extraction—the act of pulling out or removing

However, little of this oil revenue actually returns to the people living in the Niger Delta. For decades, Nigeria's politicians have siphoned government revenue into personal bank accounts and their own material goods. Thus, Nigeria's great oil reserves have not stimulated the economy or raised the standard of living for most Nigerians. Further, the ethnic groups living in the Niger Delta are not represented in the national government. A long history of ethnic favoritism gives the government little incentive to help settlers in oil-producing areas. Moreover, drilling in the delta area has created several environmental problems, such as the death of fish and water contamination. Those who depend on the natural habitat for their livelihoods have suffered. The government has also seized land from local citizens and has been accused of destroying villages to clear the way for oil pipelines. These actions are justified under the notion that under Nigerian law, all natural resources belong to the federal government.

siphon—to take something from one place and redirect it elsewhere

Fed up with bearing the ills of oil extraction and seeing little benefit in their livelihoods, locals began to protest in the 1980s. They usually targeted national security forces, but the equipment and personnel of the oil companies were also targets. Protesters demanded compensation for the damage done to their area by the oil companies' operations. The government suppressed opposition by arresting and torturing protesters, carrying out extrajudicial killings, and harassing all persons deemed suspicious. Such actions have made local protests more violent: protestors have held oil company employees hostage, forced oil flow stations to close down, and siphoned oil from pipelines.

extrajudicial—out of or beyond the power or authority of a court or judge; not valid as a part of a judicial proceeding

The Ogoni ethnic group's efforts typify the conflict. The Ogoni are an ethnic group of 500,000 people living in an oil-rich area of the Niger Delta. In 1990, the Ogoni author Ken Saro-Wiwa formed the Movement for the Survival of the Ogoni People (MOSOP). This group protested the federal government's economic neglect of Ogoniland and the environmental degradation caused by Royal Dutch Shell, the largest oil

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company operating in Nigeria. MOSOP's mass protests forced Shell to suspend all oil production in Ogoniland in 1993. This infuriated the Nigerian government, which depended on the oil revenue for both national and personal gain. The government responded by detaining and beating thousands of Ogoni. In 1995, Saro-Wiwa and eight other Ogoni activists were hanged for murder, even though the government had produced no evidence that the activists were guilty of murders, and international observers condemned the trial as flawed and a violation of international standards of due process.

detain—to hold or keep in custody

due process—the right to a fair trial

Since 1995, no group as cohesive as MOSOP has been formed to protest the effects of the oil industry in the Niger Delta, but protests continue on a smaller scale and are often violent. The situation improved somewhat in 1999, when Olusegun Obasanjo was elected president. The new constitution called for 13 percent of oil revenue to return to the states where oil is produced. However, many of these payments have not yet been made, likely due to the corruption of officials in charge of handing over the money. In the meantime, the Ijaw and other ethnic minority groups in the delta have come into conflict over scarce land and resources in the region, sometimes approaching the level of a low-intensity war. This fighting gives the government the means to justify its heavy security presence in the area.

The oil companies drilling in Nigeria are in a difficult situation: they need the government's assistance in protecting their workers from violence, yet the government security forces have been linked to human rights abuses. In addition, the security forces of the oil companies have occasionally been accused of terrorizing local citizens without cause. The oil companies have been condemned for providing money and resources to Nigeria's corrupt regime, but the companies argue that their presence and business encourages the development of democracy and an end to corruption.

In the meantime, the ethnic groups of the Niger Delta are caught in the middle: the government needs the oil from the delta, and thus seems willing to go to great lengths to make sure that production does not diminish, yet the locals remain skeptical that any revenues will be used for development of their villages and improvements in their standard of living.

Group Task

Create two advocacy posters that convey the two major points of view in this case study. These posters can include pictures, photographs, quotes, statistics, symbols, or anything else that would persuade viewers to support the perspective that the poster is advocating. Upon completion, these posters will be displayed in the classroom.

Also, prepare a two-minute presentation of your posters in which you describe their meaning to the class.

TRIAL PREPARATION INSTRUCTIONS

Directions
As a group, complete the following:

1. Plan and perform a trial of the main person(s) or group(s) accused of violating civil/political rights in the case assigned to your group. Decide who the defendant (accused) will be in this case, and who the plaintiff (the party accusing the defendant of illegal activity) will be. Both the defendant and the plaintiff may be one person, a group of people, or an organization. Please name your case "[plaintiff] vs. [defendant]," and write the case name down on the bottom of this sheet.

1. Using Handout #1, *Basic Civil/Political Rights*, decide what charges are being brought against the defendant, and what sentence, if any, is sought (e.g., what the defendant's punishment, if any, should be).

2. Next, decide what kind of people should be witnesses, both on the defendant's side and on the plaintiff's side.

3. Distribute the roles of defendant, judge, plaintiff, and witnesses among your group members. Every group member must play a role in the court trial.

4. Prepare a trial of no longer than 10 minutes following the format below:
    a. Judge reads a statement of charges brought against the defendant, as well as the sentence sought
    b. Plaintiff (accuser) gives a short statement of his/her viewpoint
    c. Plaintiff's witnesses, if any, speak in favor of the plaintiff
    d. Defendant (the accused) gives a short statement
    e. Defendant's witnesses, if any, speak in favor of the defendant
    f. Each side presents a closing statement

Other class members will act as the jury, deciding on the judgment in your case. You will be evaluated on your clarity, accuracy, and thoroughness in presenting the facts of your case as well as the creativity and coherence of your presentation.

Case name:

_____ vs. _____
(plaintiff) (defendant)

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SENTENCING RESULTS

Case	Sentence Sought	Verdict
_____ vs. _____		
_____ vs. _____		
_____ vs. _____		
_____ vs. _____		
_____ vs. _____		
_____ vs. _____		

Lesson Four

WOMEN AND HUMAN RIGHTS

Organizing Questions

- What is a stereotype?
- What is gender stereotyping? What is gender discrimination?
- Is it necessary to have rights specifically for women?
- What are the economic, social, cultural, civil, and political factors that impact the status of women and their rights?

Introduction

[Note: This lesson uses the terms "women's rights" and "women's human rights" interchangeably.]

Protecting the rights of women is a topic of concern that has increasingly attracted attention in recent years. This increased emphasis on women's rights stems from the growing recognition that the rights of women, as a group, are systematically violated more often than men's rights around the world. Discrimination based on sex, while denounced by the UN Universal Declaration of Human Rights, persists throughout the world and results in the lower status of women in many facets of life. For example, women often receive less pay and opportunities in the labor market, run a higher risk of poverty, and face the risk of physical violence during times of conflict. Additionally, women often lack the voice or power to participate in household decision-making, despite the fact that they are often the primary or only caretakers of children and extended family members.

In this lesson, the concept of gender discrimination will be considered by first highlighting the difference between "sex" and "gender." Civil and political, as well as economic, social, and cultural factors will be discussed in the context of potential gender discrimination and violation of women's human rights. The lesson concludes with students using case studies focusing on the impact of poverty and the AIDS epidemic on women that illustrate the gender aspects of human rights issues around the world.

Objectives

knowledge

- To understand the difference between "sex" and "gender"
- To analyze how gender discrimination and women's human rights may be related
- To understand the terms "double burden" and "feminization of poverty"

attitude

- To recognize the ways in which stereotypes or assumptions of people are socially constructed based, in part, on their sex

- To consider the distinction between paid work in the labor market and unpaid work in the domestic sphere
- To empathize with the experiences of women from around the world

skill

- To consider solutions to gender-based human rights violations from multiple approaches (civil, political, economic, social, and cultural)
- To work effectively in small groups

Materials

- Overhead projector
- Handout #1, *Who Fits This Identity?*
- Transparency #1, *Summary of "Who Fits This Identity?"*
- Transparency #2, *Definitions: "Sex" and "Gender"*
- Transparency #3, *"Sex-" or "Gender"-Based Distinctions*
- Handout #2, *Difference Between "Sex" and "Gender"*
- Handout #3, *Gender Aspects of Poverty*
- Handout #4, *Rural Brazilian Women*
- Handout #5, *Voices from Central America*
- Handout #6, *Global Statistics of the AIDS Epidemic*
- Handout #7, *Women and AIDS: Group Task*
- Handout #8, *Newspaper Article*
- Student journals

Time

Approximately three class periods

Teacher Preparation

Make one copy per student of all handouts.

These instructions are based on a class of 30 students. If you have more or fewer than 30 students in the class, adjust the preparation accordingly.

Procedure Part One

Gender Stereotypes and Gender Discrimination

In the following activity, students will be discussing the difference between the terms "sex" and "gender." The distinction between the two words is important in discussing the reasons why women's human rights are violated more often than men's around the world. Please emphasize that "sex" is the technical, scientific terminology that refers to the biological differences between women and men. It may be useful to remind students that the term, "sex," is used similarly to the way that surveys or standardized tests use it when students are to indicate whether they are "female" or "male."

While this lesson is not meant to make students feel uncomfortable, the topics of discussion are highly sensitive and may result in some students feeling particularly vulnerable. To this end, we often encourage students to share their feelings in their journals, without requiring them to participate in whole-class discussions.

1. Distribute Handout #1, *Who Fits This Identity?* Without telling the students that the topic of this lesson is women's rights, instruct

students to follow the directions on the handout. Encourage students to be descriptive in their responses. Students should take about 10 minutes to complete this activity.

2. Fill out the chart on Transparency #1, *Summary of "Who Fits This Identity?"* with the students. First, count and record on the chart the number of students who thought each identity was a female, and then repeat for male. Encourage students to name nonfictional females or males who have each job. Ask volunteers to share their answers to the rest of the questions in the handout, and record them on the chart.

3. Encourage students to discuss why they thought that a particular sex was most often associated with the identity. Follow this discussion by asking students to consider their rationale for the other responses. Then ask students to think of definitions of two terms: sex and gender. Are they the same? If not, how are they different? Show Transparency #2, *Definitions: "Sex" and "Gender."*

4. The distinction between "sex" and "gender" is important for this lesson. To solidify understanding of the two terms, place Transparency #3, *"Sex"- or "Gender"-Based Distinctions*, on the overhead projector. Ask students to decide whether the statements are sex- or gender-based distinctions. Ask for volunteers to share their answers and thoughts with the class.

5. Distribute Handout #2, *Difference Between "Sex" and "Gender,"* to the students. Students should read this in class if there is time or read it as homework, and be prepared to discuss the content in the next class. For homework, students should answer the questions in the handout. Encourage students to write in their journals, and mention that they will have an opportunity to share their reflections during the next class.

Part Two Women and Poverty

1. Ask for volunteers to share their responses to the questions in Handout #2 that they completed as homework. Encourage students to share their thoughts with each other, if they feel comfortable doing so. Encourage a class discussion to review the previous material, based on the following questions:
   - Do women and men share equal status in all aspects of life, for example, job salary or public and domestic decision-making?
   - Is gender discrimination a form of a human rights violation? Is gender discrimination comparable to other types of discrimination, for example, those based on race or religion?

2. Distribute Handout #3, *Gender Aspects of Poverty*. Each student should read the handout individually. Point out to students that the negative consequences of gender discrimination span the categories of human rights (civil, political, economic, social, and cultural rights) mentioned in the context-setting lesson. After they finish reading the

handout, clarify any terminology or concepts that are ambiguous or confusing to the students.

3. Divide the class into groups of three to four students and distribute Handout #4, *Rural Brazilian Women*. Instruct students to read the case study as a group and then answer the questions on the handout. A recorder and reporter should be designated for each group.

4. Next, assemble the students for a whole-class discussion. If time allows, you may choose to ask students to reflect on the two handouts in their journals.

5. As homework, distribute Handout #5, *Voices from Central America*, to students. Students will read two accounts of women's experiences in Central America, and then select one of the activities listed in their handout. The content of their projects should be based on the two stories from Central America or the Brazilian case study. Students should try to put themselves in the shoes of the women in any of the three situations and use the project to express their feelings about their lives. Male students might try to consider what it would be like for their mother, sister, or any other female relative to be a woman in rural Brazil. Inform the students that while volunteers will be asked to share their projects at the beginning of the next class, each student's assignment will be used as part of the lesson assessment.

Part Three Women and AIDS

1. Reserve approximately 10 minutes at the beginning of the class for students to share their projects from the previous class. Ask students what they know about global trends of the AIDS epidemic. Distribute Handout #6, *Global Statistics of the AIDS Epidemic*, to students. Ask students to take a moment to ponder the statistics on the handout. Encourage students to identify any trends in the global statistics of the AIDS epidemic. As a class, calculate the percentage that women make up within each category.

> Formula: Women/Total = % of women within each category
> (Repeat for each category and year)

2. Discuss the following questions with students:
   - Overall, what is the trend in new cases of AIDS? What is the trend for each of the following groups: adults, women, and children?
   - Is the percentage of women in each category increasing or decreasing from 1998 to 2000? (Note to teacher: Following the above formula, the percentage of women in each category increases from 1998 to 2000. For example, the percentage of women of the total AIDS deaths since the beginning of the epidemic increased from 34 percent to 38 percent to 41 percent over the three years indicated on the chart).

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- How might this trend constitute a human rights issue for women?
- Do you think this difference is due to sex- or gender-based differences between males and females?
- Is this a civil, political, economic, social, or cultural human rights issue?

3. Divide the class into small groups of three to four students and distribute Handout #7, *Women and AIDS: Group Task,* and Handout #8, *Newspaper Article,* to each student. Note to the students that the article focuses on India and sub-Saharan Africa. This is because AIDS is most prevalent in sub-Saharan Africa. (For example, while 10 percent of the world's people live in Africa, it is home to 90 percent of the world's HIV-infected persons.) Also, a recent concern is that India will become the "next sub-Saharan Africa" in the spread of the AIDS epidemic. However, while the situation is particularly devastating in sub-Saharan Africa and certain parts of Asia, there are signs that women around the world are disproportionately impacted by the epidemic.

4. Have students first read the article on their own. Then, as a group, have them discuss the questions included on Handout #7. Each group should designate a recorder to take notes during the group discussion. Then, ask students to write a letter to any of the five people listed on the handout, focusing on the content of the group discussion.

5. When the students have completed their letters, ask each group to share it with the rest of the class. As a class, discuss the importance of the points highlighted in each letter.

6. To bring this lesson to a close, assign a journal-writing activity by asking students to comment or extend a discussion on any one of the questions from their handouts.

WHO FITS THIS IDENTITY?

Directions
Listed below are identities and careers that some people might possess. In the space provided, describe the kind of person you think best fits the identity. Be sure to include the following information about each person.

a) Is the person most likely male or female?
b) What kinds of skills does a person need to have to obtain this job?
c) What kind of personality do you think one needs to have this job?
d) Is this job high, medium, or low in status and/or income?
e) Is this a job that you can imagine for yourself in the future? Why or why not?

1. Chief Executive Officer (CEO) of a high-tech company
   a)
   b)
   c)
   d)
   e)

2. Administrative assistant to the CEO of a high-tech company
   a)
   b)
   c)
   d)
   e)

3. Kindergarten teacher
   a)
   b)
   c)
   d)
   e)

4. Political leader of a country
   a)
   b)
   c)
   d)
   e)

5. Professional athlete
   a)
   b)
   c)
   d)
   e)

6. Nurse
   a)
   b)
   c)
   d)
   e)

SUMMARY OF "WHO FITS THIS IDENTITY?"

	Female	Male	Skills needed for this job	Personality traits that best fit this job	High, medium, or low in status or income
CEO of a high-tech company					
Administrative assistant to the CEO of a high-tech company					
Kindergarten teacher					
Political leader of a country					
Professional athlete					
Nurse					

DEFINITIONS: "SEX" AND "GENDER"

Sex =
Biological differences that distinguish females and males

Gender =
Socially-constructed differences between females and males based on stereotypes that associate specific activities and characteristics with one or the other sex

Source: Reskin, Barbara and Irene Padavic.
Women and Men at Work.
Thousand Oaks, CA: Pine Forge Press, 1994.

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"Sex"- or "Gender"-Based Distinctions

Directions
Indicate whether the following statements are **sex-** or **gender**-based distinctions.

Females cook more than males.

Males are usually able to lift more weight than females.

Males wear suits, while females wear dresses.

Female voices are higher than male's.

Females wear make-up.

Females biologically can have children, while males can't.

Males are better at math than females.

Females have longer hair than males.

DIFFERENCE BETWEEN "SEX" AND "GENDER"

Why Does it Matter?

Consider the following definitions of "sex" and "gender."

- **Sex** = Biological differences that distinguish females and males.
- **Gender** = Socially-constructed differences between females and males based on stereotypes that associate specific activities and characteristics with one or the other sex.

socially-constructed—created out of commonly held assumptions

The difference between "sex" and "gender" can best be explained by comparing it to the notion of "nature versus nurture." **Sex** is the natural biological differences between females and males. For example, only females can biologically give birth. Females and males physiologically differ in muscle mass, heart and lung size, and are more or less susceptible to certain diseases because of their sex.

physiologically—biologically

muscle mass—muscle quantity or size

On the other hand, **gender** is a concept that is constructed, or nurtured, by society. Certain characteristics are more often associated with females or males, despite no apparent biological justifications for doing so. While it is easier to explain differences between females and males based on sex—males are often taller than women due to differences in their physiological composition—accounting for gender-based differences is more difficult. For example, do biological differences between women and men account for the fact that there has been no female president of the United States of America? Can we explain the fact that fewer men than women become kindergarten teachers or administrative assistants using biological reasons?

Sex is one of the characteristics most physically apparent and obvious about a person. The sex of a person can usually be determined at first sight or over the telephone. For example, you notice the characteristics of people around you when you walk down the halls of your school, consciously or unconsciously. You might notice the clothing of the person, the walking style, his or her voice, but first and foremost, you probably notice the sex of the person. Automatically, you associate characteristics with that person based on his or her sex. In other words, you may *gender-stereotype* that person and assume certain qualities about him or her based on *sex*.

gender-stereotype—oversimplified opinion about traits or characteristics related to females and males

Where Do Gender Stereotypes Come From?

Two commonly discussed sources of gender stereotypes are family members and the media. Considering the fact that human beings possess few, if any, gender stereotypes at birth, it is no wonder that family members are regarded as the main source of influence on the way we associate particular characteristics with either women or men. After all, infants may not think that there is anything innately out of the ordinary about a female military leader, yet somehow such imagery does not fit the gender stereotypes adults come to hold about women in many Western societies.

innately—naturally or essentially

Thinking back to our experiences growing up, we may be able to identify certain family events or routines that have influenced the way we gender-stereotype other people as well as ourselves. Who has the most decision-making power at home? Who controls the finances and the accounting? Who does most of the cleaning? Who takes care of the children? Are female and male children treated in the same manner? In which sports do the male and female children participate? Such questions highlight the factors that feed our perception of what mothers, fathers, female children, and male children are "supposed to do." Since we spend most of our infancy and childhood within the home, the way in which our families act out female and male roles has a significant impact on the construction of the gender stereotypes we hold as adults.

Media is another way in which our gender stereotypes are formed. Television commercials gear certain products toward females and others toward males. The way in which women and men are portrayed on television, magazines, and books influence the kinds of characteristics and personality traits we may associate with either sex. Are women or men more often portrayed as characters with particular professions than others? Which characters are more outspoken? Which characters are more submissive? What qualities are valued in women and men in the media? Again, the answers to these questions identify ways in which the media influences our gender stereotypes.

While there is nothing wrong with any of the characteristics associated with each sex, it is a problem when such stereotyping contributes to gender discrimination.

The term "gender discrimination" is defined in Article 1 of the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (ratified in 1979) as "any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

ratified—approved or given sanction to

nullify—to make valueless or cancel out

While this definition highlights how women, in particular, may be discriminated against based on sex, gender discrimination occurs when the choices available to a woman *or* man are limited due to gender stereotypes. Thus, gender stereotypes may lead to negative consequences or discrimination for both women and men. However, gender stereotypes are not fixed. For example, just as family members and the media influenced the construction of your gender stereotypes in the first place, they may also change your notions of gender over time. Modifying or eliminating negative gender stereotypes is an important factor in the process of eradicating gender discrimination.

eradicate—to get rid of or abolish

Questions

1. Think of gender stereotypes for each of the following family members. These stereotypes can be based on what you have learned from your own family or from the media. Next, think of ways in which each family member might contradict such stereotypes.

   - Mother
   - Father
   - Daughter
   - Son

2. Describe a person (fictional or nonfictional) who has broken away from commonly-held gender stereotypes and explain how.

3. At home, look for ways that females and males are portrayed in mass media. (You may choose to look at magazines, listen to the radio, watch television, observe video games, etc.) Describe what you see and explain how the form of mass media you chose may contribute to the construction of a particular gender stereotype about females or males. Articulate why you think it may influence the way in which the audience thinks about females and males.

4. Reflect back on the mass media you chose to analyze for Question #3 and answer the following questions: How are gender stereotypes different for women and men? Are some gender stereotypes more positive than others? How might gender stereotypes lead to gender discrimination?

5. Write a journal entry reflecting on the "Who Fits This Identity?" activity and this handout, as well as addressing the following questions:
   - If you could change one gender stereotype about your sex, what would it be?
   - How would you change this gender stereotype?
   - Can you think of positive aspects of gender stereotyping?

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GENDER ASPECTS OF POVERTY

"Invisible women, invisible work;
as essential as the foundation that supports the house,
so reliable and so invisible."
—Bridget Walker, 2000

proportion—the relation of one part to another or to the whole

The global trend in which an increasing proportion of the world's poorest population is made up of women and girls is commonly referred to as the *feminization of poverty*. Today, the United Nations Development Programme estimates that 70 percent of the 1.3 billion impoverished people in developing countries are women. Women and children also comprise a disproportionate share of the poor in industrialized countries, although their numbers are not as great. Nevertheless, women's relatively low status around the world is a well-documented determinant of the feminization of poverty. Such statistics do not imply that women's experiences of poverty are, as a rule, always worse than those of men. However, women's overrepresentation in the poor population highlights the importance of recognizing that some issues and constraints related to poverty are gender specific. Furthermore, such inequities are attributed to the fact that men and women play different roles, have different needs, and face different constraints on multiple levels.

determinant—cause

perpetuation—indefinite continuation

paid labor force—number of people available for wage employment in an economy

The causes of poverty often go beyond economics; political, cultural, social, and religious factors are implicated in the production and perpetuation of poverty. Poverty, as experienced by women, can be linked to gender-specific needs that may be biological. For example, many women leave the paid labor force when they rear children. While women's ability to conceive is greatly valued by society, women are often penalized financially and professionally due to this capability.

Poverty can also result from the structure and nature of unequal relationships between women and men. Such unequal status may shape and/or reinforce socially constructed notions about women and men that become deeply rooted in many societies. One example of a socially constructed stereotype is that women become homemakers while men "earn a living." Parents with such perceptions may view daughters as an economic burden while sons are seen as an investment, particularly when resources are limited. As a consequence, girls often receive less education and opportunities than their male siblings, which greatly hinders their chances of future economic security.

unpaid domestic sphere—refers to the fact that work within households is not compensated by a wage

Systematic gender biases may exist in other forms. Laws and customs may impede women's access to employment, loans, education, information, or healthcare. Customs, beliefs, and attitudes may confine women mostly to the unpaid domestic sphere. Finally, women's economic and domestic workloads may impose severe time constraints on them, leaving them not only financially exasperated, but physically and emotionally as well.

cash economy— situation in which work is compensated for in cash

Furthermore, women often experience what is called a *double burden*. Double burden refers to the situation of women who perform paid work outside the domestic sphere as well as homemaking and childcare work inside the home. Since domestic work is private and outside the cash economy, it is not "counted" in conventional indicators of economic activity (like the Gross National Product, or GNP), and this causes it to appear as something less than real work. Studies have consistently demonstrated that women by far perform the largest share of this domestic work and are thus subjected to demands greater than those typically imposed on males.

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RURAL BRAZILIAN WOMEN

Directions
Consider the questions at the end of the handout while reading about women in rural Brazil. Designate a recorder and a reporter for your group after reading the handout, then answer the questions at the end of the handout.

illiteracy—inability to read and write

fertility—number of children born to a woman; the birthrate of a population

infant mortality—number of babies dying before reaching one year of age

According to World Bank statistics, the quality of women's lives in Brazil has improved in the past 40 years. For example, Brazilian women are expected to outlive their male counterparts. Illiteracy among women has decreased over the years and is now at about the same rate as men. Fertility and infant mortality rates have also decreased, indicating that while women are having fewer children, the chances of survival for their babies are higher. However, such improvements need to be considered within the context of other economic indicators, namely, that women still constitute only 35 percent of Brazil's paid labor force and that the unemployment rate of women has actually increased over the years. While Brazil is an increasingly urban society, such economic factors are especially significant to women in the rural parts of the country.

rural workers—people who work in the countryside, often in the agricultural sector

maternity leave—paid absence from work granted to women prior to and after giving birth

In 1963, the Rural Worker Statute came into force in Brazil. The statute secured certain rights of rural workers, including guaranteed observation of national holidays, one paid day off weekly, retirement after a certain number of years of service, retirement, and benefits for disability. Specifically for women, the statute established maternity leave: six weeks before and six weeks after giving birth, on full pay. Subsequently, the statute was updated to include 16 total weeks of fully-paid maternity leave for rural working women.

backlash—adverse reaction

The statute is heralded as one of the success stories for women's rights in Latin America. It is perceived as reflecting the "good intentions" of the Brazilian government in its attempt to address the economic instability and gender inequalities in the country. However, many of the provisions within the statute have not been enforced or provided for, resulting in some backlash in recent years. For example, to avoid the provisions outlined in the statute, employers began seeking workers who could be hired "informally," without a written contract of employment. Women, particularly those of childbearing age (which coincides with their prime working years), are especially vulnerable to this practice. Furthermore, provisions such as minimum wage or healthy working conditions are not guaranteed under informal contracts. This situation is aggravated by the fact that men often migrate to the urban areas in search of better wages and working conditions, resulting in a growing number of rural households remaining under the control of female rural workers. Thus, while women increasingly head a larger proportion of households, their working conditions have become more precarious over the years.

precarious—unstable

Even when employers choose to observe the provisions of the statute, women still face unequal working conditions. Despite accomplishing the same tasks as men, studies verify that female workers normally receive less money than their male counterparts for their work. Additionally, if workers are being paid by the amount of work completed, women's yield

is generally lower and, therefore, they receive less money than the male workers. For example, workers may get paid one Brazilian Real for each harvested bundle of sugar cane. Men may be able to harvest five bundles in one day, while women may be able to harvest only three. Despite the fact that women may have the same number of family members to feed and no other earners in the family, they must often "make do" with what they earn.

There has also been an increase in the responsibilities of a woman within the family: she has a job to "supplement" the family earnings (if her partner is still present), but also does the housework. Women have been observed to continue working at home, carrying out the so-called "non-productive activities" of housework, after a long workday at a plantation. Additionally, a working woman's responsibilities regarding her children may have increased in recent years, since she may have to pay for a caretaker while she is at work or find a relative, often another woman, who may be able to share her duties.

Questions

1. Read the following quotes regarding women and poverty. Do you agree or disagree with each one? Why or why not? Use specifics from the reading to support your answer.

> *The experience of poverty is both shared and distributed within families. All suffer but some suffer more than others.*
> —Robert Chambers, 1981

> *As women are generally the poorest of the poor...eliminating social, cultural, political and economic discrimination against women is a prerequisite of eradicating poverty.*
> —International Conference on Population and Development [ICPD], 1994

2. How might a woman's "double burden" contribute to her poverty in rural Brazil? How might a woman's "double burden" contribute to her poverty in other areas of the world? Be specific about your examples.

3. Some critics claim that the Rural Worker Statute fails to fulfill its objective of protecting the rights of the rural poor. How might the Brazilian government better enforce the statute? Do you think it is better for governments to make laws and establish rights that they can actually enforce, or is it acceptable for them to set goals that are seemingly unrealistic?

4. Some scholars of poverty have advocated wages for housework as a necessary step to gain recognition for the work that women do in the private world of family and household. Do you think this step will allow women to escape poverty? Why or why not? Can you think of other consequences, positive or negative, that this change could elicit?

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VOICES FROM CENTRAL AMERICA

Directions
Read the following accounts of women in Central America. Then follow the directions at the end of the handout.

Account #1

Martina Pitillo: Garífuna Small Businesswoman from Honduras
Reprinted with permission from InCorpore Cultural Association, Honduras.

Garífuna—indigenous group in Honduras of American-Indian and African origins

I Grew Up Poor
We were very poor when I was a little girl. There were ten of us living in the house. You should have seen what dirty little kids we were. My mother and father had nothing. When my poor mother wanted to feed us, she sat us down on the floor. We ate on the floor because we didn't have any chairs or beds. My father made us small beds out of reeds so we could sleep. At four in the morning, my mother dragged us to the mountain. At seven, we came home to go to school. When my mother returned from the mountain, she cooked for us if she had any money. If not, we would pick coconuts to eat so we could make it through the day.

We fought alongside our parents to make ends meet. I finished sixth grade. We all struggled to finish sixth grade. My four brothers left to work in the fields. My other sister also worked and sent home a few pennies for the week. I fried fish, made coconut bread, and went to the fields in search of work. We were all looking for strength to get a little because we didn't have a shot to get anything big.

My Struggles as a Mother
I had a son and then had another. There were two. One went to La Ceiba with his father when he was eleven years old. My other son left when he was ten years old. When I fetched them in La Ceiba, they gave me ten, twenty pesos. Well, this made me happy. With twenty pesos, I looked for work. I bought fish to cook and carry to the fields to sell. The kids grew up. Now, the eldest enlisted as a sailor in La Ceiba, and the other is studying at the Universidad de La Ceiba. My son, the sailor, sent me money to start my business.

When my mother grew older, she couldn't take care of herself. So, I had to do everything for her. I bathed her, made her food, and did all of the things that she wanted. I was everyone's mother in the house—my father's, my brothers', and my children's. I had twelve people here in this house, in my life. But God helped me everyday. He gave them food and clothing. Now, I only have four people here in my house. The others left to search for work. If they leave me a few pennies, I will be happy.

My Dream to Build a Business
I've been working in this business for seven years now. When I began to run this business, I only had a small stand with a concrete floor. I began working with three crates of beer and two crates of soft drinks. But I didn't know that I could make more money here on the beach. Then, a friend of mine came for Holy Week and sat me down for a chat. He told

Holy Week—last week of Lent celebrated by many Christian churches, particularly in Latin America

me that he would help me work on the beach. "How am I going to do that?" I asked him. "Look here, have a stand made on the beach. I will help you," he told me. He hauled a refrigerator to store the soft drinks and beer. "Uh-huh, and what about the kitchen?" I asked him.

"Make a kitchen under the coconut tree," he told me. So, I put the stove under the small coconut tree and began cooking with fish because there wasn't any chicken at that time. That guy helped me a lot, and I thanked him for guiding me. He told me, "If you want to pursue your dream, then go for it."

I went ahead with three crates of beer. When I had money, I bought five crates. When I didn't, I bought three. I recently told my partner, "Let's get rid of this little stand and have a concrete one made." I ordered a stand made out of coconut before. It only lasted three days. People stole it from me. I told my partner, "Let them take it away again. We are going to have this made." I bought some blocks to make the stand.

Last year, my two sons came home. I said to them, "We need to have a stand made and bring people together so they can dance." They told me, "Yes, that's a good idea, Mother." So, they made a stand to host dances. We are now doing something for ourselves. Later, I want to do some more because we are suffering now. If God lets me live next year, I want to enlarge the kitchen a little bit to pack in more things and have a bigger business. God will help me. I want to do all of this and more.

Account #2

Nicaraguan Women's Political Participation

Reprinted with permission from Kristina Stevens, Whitman College, 1996.

foreign debt—money one country owes to another country

subsidy—a government grant given to the poor

hyperinflation—rapid upward movement of the price of goods and services in an economy, which leaves a country's currency worthless

During the 1970s and 1980s, Nicaragua suffered a severe economic crisis due to government overspending, a blossoming foreign debt, and a worldwide hike in interest rates. International lending institutions intervened, pressuring the Nicaraguan government to cut social programs in education, healthcare, and subsidies to such basic services as water and electricity. In addition, hyperinflation, rising food prices, and a devalued currency made it increasingly difficult for women to provide for their families and perform their domestic duties. Therefore, many housewives and mothers entered the political arena, lobbying the government to meet basic needs, combat inflation, and provide social services.

Many women bore the double burden of mother and breadwinner as their male partners migrated in search of work. By 1984, an estimated 50 percent of Nicaraguan households were female-headed. To meet their family and community needs, women mobilized, building their own self-help and community service organizations such as soup kitchens, childcare and health centers, and services for distributing potable water, electricity and transportation. The Association of Women Confronting the National Problem (AMPRONAC) was formed to help women meet traditional gender needs. AMPRONAC has offered women professional development and educational training, has created daycare centers for working mothers, and has led hunger strikes and demonstrations,

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demanding an end to gender discrimination and unequal pay for female workers.

Individual Task

People who endure difficult lives express their thoughts in various ways. Some may become human rights activists and strive to change the aspects of society that contribute to their difficulties. Others may choose to orally pass down stories to their children, so that their legacy will not be forgotten. Still others may write poems or short stories to express their thoughts and increase awareness of their issues.

Reflect on the accounts of women from Brazil, Honduras, and Nicaragua. Choose one of the accounts, and select an activity from the list below, bearing in mind that you are expressing the point of view(s) of the people impacted by each situation.

Suggested activities:

- Write a poem, song lyrics, or journal entry from the point of view of one of the women.
- Write a dialogue or drama among some of the people from the stories (for example, two women in similar or different situations; a woman and her partner; a woman and her children; a woman and her relatives).

As an optional activity, you may choose to perform your project for the class (sing your song, act out your dialogue or drama, recite your poem, etc.).

GLOBAL STATISTICS OF THE AIDS EPIDEMIC

	Population Categories	1998 (million)	1999 (million)	2000 (million)
People newly infected with HIV	**Total**	**5.8**	**5.6**	**5.3**
	Adults	5.2	5	4.7
	Women	**2.1**	**2.3**	**2.2**
	Children<15 yrs.	.59	.57	.6
People living with HIV/AIDS	**Total**	**33.4**	**33.6**	**36.1**
	Adults	32.2	32.4	34.7
	Women	**13.8**	**14.8**	**16.4**
	Children<15 yrs.	1.2	1.2	1.4
AIDS deaths in year	**Total**	**2.5**	**2.6**	**3**
	Adults	2.0	2.1	2.5
	Women	**.9**	**1.1**	**1.3**
	Children<15 yrs.	.51	.47	.5
Total AIDS deaths since beginning of epidemic in 1983	**Total**	**13.9**	**16.3**	**21.8**
	Adults	10.7	12.7	17.5
	Women	**4.7**	**6.2**	**9.0**
	Children<15 yrs.	3.2	3.6	4.3

Source: World Health Organization.
"Report on the Global HIV/AIDS Epidemic, December 2000."
http://www.who.int/emc/diseases/hiv/.

WOMEN AND AIDS: GROUP TASK

Read the following instructions prior to reading the *New York Times* article, "In India and Africa, Women's Low Status Worsens Their Risk of AIDS," by Barbara Crossette. Follow the instructions and prepare for your class presentation.

Questions
After reading the article, discuss the following questions as a group. Designate a recorder for your group to takes notes on your discussion.

1. Why are some research groups calling AIDS a "women's disease"?

2. According to Barbara Crossette, how is a woman's generally lower social and economic status making her more vulnerable to contracting HIV? Can you think of civil, political, or cultural reasons that might also make women more likely to contract the virus?

3. The article notes that Secretary Kofi Annan's 29-page report on AIDS contains one paragraph on women's vulnerability. What are your thoughts on this?

4. What is meant by "the folly of ignoring social attitudes" (p. 127)?

Group Task
1. Clarify any terminology or concepts that are ambiguous to you with your group members.

2. Then, as a group, choose one of the following people and write a letter to her or him:
   - Barbara Crossette (author of the article)
   - Kofi Annan (Secretary General of the United Nations)
   - Adrienne Germain (president of the Women's Health Coalition)
   - Stephanie Urdang (adviser on sex and HIV at Unifem)
   - Noeleen Heyser (executive director of Unifem)

   Each group letter should include:
   - Summary of what you know about the impact of AIDS on women, either globally or more specifically in Sub-Saharan Africa and India. What, in your group's opinion, are the factors that might make women more vulnerable to contracting AIDS than men?

   - Reference to a particular issue mentioned in the article that can be addressed by the recipient of your letter. Ask her or him some questions regarding the issue.

   - Strategies for curtailing the spread of AIDS around the world, based on your understanding of the epidemic and the role of women and men in controlling its spread. Considering limited government funding in Sub-Saharan Africa and India, which strategies might make a difference?

3. Prepare to present your letter to the class and discuss the issues highlighted.

NEWSPAPER ARTICLE

Source: Crossette, Barbara.
"In India and Africa, Women's Low Status Worsens Their Risk of AIDS."
The New York Times, February 26, 2001.

UNITED NATIONS, Feb. 23—The poverty and powerlessness of women in Africa and Asia are combining to make them increasingly vulnerable to AIDS, which some research groups are now calling a women's disease.

vulnerable—defenseless or susceptible

Despite years of international conferences and declarations about women's rights, in many cultures and in the most disadvantaged societies girls and women do not have the power to reject unwanted or unsafe sex.

A lack of individual power, or even basic human rights, had already condemned many women to death in Africa, where more than half the people affected by AIDS are women, according to United Nations report.

condemned—sentenced

As the epidemic grows in Asia—particularly in South Asia, where by virtually every international measure women have the lowest status in the world—the results are expected to be catastrophic.

catastrophic—disastrous

A report last week from Secretary General Kofi Annan concluded, "The gender dynamics of the epidemic are far-reaching due to women's weaker ability to negotiate safe sex, and their generally lower social and economic status."

Secretary General—chief administrative officer of the United Nations

The report will be taken up on Monday at a meeting to prepare for a special General Assembly session in June devoted to AIDS. As that session approaches, women's groups are increasing their efforts to get attention for women's vulnerability, which occupies only one paragraph in the secretary general's 29-page report.

General Assembly—one of the six principal organs of the United Nations, in which every member country is represented

The issue rekindles debates about women's rights in personal relationships, including whether they are able to insist on the use of condoms, an issue that dominated the 1994 United Nations population conference in Cairo and the international conference on women the following year in Beijing.

"We are working extremely hard to save five years of gains," said Adrienne Germain, president of the International Women's Health Coalition in New York, which assists groups in the developing world.

At Unifem, the United Nations department program for women, Stephanie Urdang, the adviser on sex and the virus that causes AIDS, said the voices of women in the third world are clear on this issue: women there cite property laws and cultural practices among the obstacles to protecting themselves against the disease, which is particularly ravaging sub-Saharan Africa.

ravage—to destroy or damage

"For example," Ms. Urdang said, "there is the belief in Africa and Asia that if a man sleeps with a virgin, he'll be cured."

She also noted the practice in which a widow is married off to her deceased husband's brother. "Of course," she said, "in many cases the husband will have died of HIV-AIDS, and she might be infected and will infect his brother."

Ms. Urdang continued: "Another practice that is very, very devastating is that women do not have land rights and property right in most sub-Saharan Africa, which means that they are allocated a plot of land to work on in order to produce food for the family.

"But if the husband dies, they have no right to that land anymore, or even the house that the husband would have build for them. It's taken over by the husband's family, which is within customary law, and then they are left destitute.

destitute—impoverished

"And if he's died of AIDS, what regularly happens is that the first person to be diagnosed in the family is the pregnant wife, because she'll go to a clinic and will be tested. Then she'll be looked at as the cause of the disease."

Noeleen Heyser, executive director of Unifem, argues that to combat AIDS, governments and international agencies will have to focus on the particular needs of women, who are denied medicines.

"We've talked for so long about the need to really look at gender in all aspects of development work," Ms. Urdang said. "With HIV-AIDS, it is so much clearer because it is an issue of life and death."

"When you look at why this is happening," she adds, "it's so much the cultural practices and values and beliefs that underlie our societies that discriminate against women."

Ms. Germain, who formerly directed programs in Bangladesh for the Ford Foundation, said women's groups there and in India and Nepal were raising similar warnings about the folly of ignoring social attitudes. She said that in South Asia, the disease was spread in somewhat different ways.

folly—lack of good sense or foresight

In India, for example, "there is quite a bit of unrecognized homosexuality, especially among men, who then marry later, with their wives not having any idea that they had earlier relationships" that might involve risky sex.

She added that women in India are often totally uninformed about sex when they are married, that the marriages are often to older men and arranged by their families. Women are then under great pressure to produce sons, and the use of contraceptives, specifically condoms, is out of the question.

intravenous—taken through the veins

trafficking—practice of abducting, delivering, or selling women and girls across international borders

And across Asia, Ms. Germain continued, "you have intravenous drug use, which in itself is a part of the picture, but can also lead into sexual prostitution and trafficking." Migrant labor, long-haul trucking, rail networks and the military all move infections around India, she said.

In most of South Asia, illiteracy among women is the highest anywhere, and there are few health centers attentive to the needs of women in rural areas.

The American Foundation for AIDS Research (Amfar) reported recently that as many as 30 million Indians could be infected by 2010.

Prostitutes in Asia, some of them now organized in self-help organizations, have long complained that their customers refuse to use condoms, which in any case are not always available. This month the government of Vietnam said it had found that 20 percent of prostitutes it had studied were HIV-positive.

"In India," Ms. Germain said, "the low status of women, the economic dependence, the marriage patterns, all of these factors are going to mean that women are much less likely than even women in Africa to be able to negotiate condom use or to have any say at all about when sex occurs. Much more needs to be understood about the relationship between women's status and the epidemic."

Family-planning programs in India have played down the use of condoms, though a new government program for fighting AIDS is now trying to make them more accessible, Ms. Germain said. "We need to work with young people and get to both girls and boys early," she said, "and not just the conventional sex education mode."

She recommended more education in sexual behavior that "emphasizes gender equality and power relations and sexuality more broadly, not just biologically."

"But there are a lot of taboos against doing that," she said. "The need to get information to young people is critical. But the political will doesn't yet exist."

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Conclusion

UNIT DEBRIEFING

Below are some suggestions for bringing closure to the unit.

1. Discuss some of the debates surrounding human rights using the following information:

   - *Human rights as Western imperial legacy*: As discussed in Lesson One, contemporary notions of human rights and subsequent movements in support of it flowered in the West and dispersed throughout the world. Namely, the emphasis on individual rights is considered a Western legacy of human rights philosophy. Other traditions—Asian, African, Islamic, and to a lesser extent Latin—lack the same emphasis on individuality and have criticized modern human rights philosophy as a continuation of Western imperialism.

   - *Cultural differences and human rights*: Another heated debate in contemporary human rights discourse is whether *universal* human rights exist. Similar to the controversy mentioned above, the criticism that international human rights norms and standards are Western-biased and do not take into account cultural differences is at the root of this debate. Some have argued that defining "basic human rights" is impossible, given the varying needs and lifestyles of different cultures around the world.

   - *Conflicting human rights*: A recent debate is based on the extent to which human rights may conflict with one another. For example, as described in various case studies in the unit, protecting the rights of minorities and minority cultures is an increasingly important topic of discussion in recent human rights discourse. However, some feminists argue that certain minority cultures and traditions are oppressive of women's human rights and that such factors need to be taken into consideration when arguing for the preservation of various practices. This notion is particularly relevant to situations in which immigrants bring with them certain cultural practices that are clearly illegal in the host countries, yet seek protection of their right to preserve them as part of tradition.

2. Discuss some of the difficulties in enforcing human rights that may accompany the controversies mentioned above and in the unit. Review some of the key questions related to the lessons and case studies in this unit. As an option, you can choose to ask volunteers to share their individual research projects from Lesson One.

3. As another option, you may also choose to debrief the unit with a discussion based on the principles of "deliberative justice." Such discussions often involve groups that disagree with each other on a fundamental level, but where the goal is not necessarily to reach a consensus or agreement. Rather, participants in discussions of deliberative justice will hopefully foster an understanding of each other's views and recognize, perhaps, the reasonableness of the other's views, even in the face of profound disagreement. Ultimately, students will gain a better sense of the multilevel aspect of the issues in disagreement and appreciate the importance of democratic dialogue.

4. Listed below are some questions around which discussions may be structured.

   - Why might it be important to guarantee the protection of human rights? What are some difficulties associated with the enforcement of human rights? To what extent are human rights universal?
   - What conditions might cause someone to violate another person's human rights? Are there conditions under which this is justifiable?
   - In what ways might your personal characteristics impact the protection of your human rights? Whose responsibility is it to protect your human rights?
   - Consider one of the case studies from the unit in which there were two or more groups with contradicting opinions. Do you think it is possible for the opposing perspectives to reach a consensus? Do you think it is possible for them to understand where the other is coming from? How difficult/easy would it be to accept the validity of other viewpoints?

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APPENDICES

GLOSSARY

abducted—kidnapped

accountability—ability to justify one's actions

allegedly—asserted but not yet proven

amendment—a revision or addition proposed or made in a bill, law, constitution, etc.

animosity—ill will or hostility

annihilate—to destroy a considerable part

arbitrary—not fixed, but left to someone's judgment or choice

autocratic—relating to a government in which one person has unlimited power or authority

autonomy—a limited form of self-government

backlash—adverse reaction

bargain—negotiation between organized workers and their employer or employers to determine wages, hours, rules, and working conditions

boycott—a refusal to have commercial dealings with some organization in protest against its policies

capitalism—an economic system characterized by prices, production, and the distribution of goods that are determined mainly by competition in a free market

capitulate—to surrender or give up

capitulation—the act of surrendering or giving up

cash economy—a situation in which work is compensated for in cash

catastrophic—disastrous

civil and political rights—human rights which include due process; right to vote; freedom of religion, expression, and political activity; and access to information

civil war—war between opposing groups of citizens within one country

civilian—nonmilitary

concession—the granting of a right or privilege, or a compromise

condemned—sentenced

contention—an assertion put forward in argument

glossary

coup (coup d'etat)—the sudden overthrow of a government by a usually small group of persons in (or previously in) positions of authority

de facto—exercising power as if legally constituted

decommission—to remove from service

democracy—government by the people or majority rule

denounce—to condemn openly as being evil or reprehensible

deportation—the act of sending a person out of a country

destitute—impoverished

detain—to hold or keep in custody

determinant—cause

detrimental—harmful, damaging

displaced—forced to flee from one's home or homeland

dissent—difference of opinion or feeling; disagreement

dissident—one who disagrees; a dissenter

domestics—household servants

due process—the right to a fair trial

economic, social, and cultural rights—human rights which concern the welfare of individuals in the sense of how they can support and sustain themselves, as well as how they can preserve and develop their own cultural identity. Economic, social, and cultural rights include the right to food, shelter, education, socially provided goods, and healthcare.

electorate—a body of qualified voters

eradicate—to get rid of or abolish

ethnicity—qualities or characteristics relating to race

exile—a person expelled from his or her home or country by authority

exploit—to make use of in a mean or unjust manner for one's own advantage

extraction—the act of pulling out or removing

extrajudicial—out of or beyond the power or authority of a court or judge; not valid as part of a judicial proceeding

fertility—number of children born to a woman; the birthrate of a population

folly—lack of good sense or foresight

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foreign debt—money one country owes to another country

fraud—a deception deliberately practiced to secure unfair or unlawful gain

fundamentalist regime—a government that stresses strict and literal adherence to a set of basic principles

Garífuna—indigenous group in Honduras of American-Indian and African origins

gender—socially-constructed differences between females and males based on stereotypes that associate specific activities and characteristics with one or the other sex

gender-stereotype—oversimplified opinion about traits or characteristics related to females and males

General Assembly—one of the six principal organs of the United Nations, in which every member country is represented

genocide—an act committed with the intent to partially or entirely destroy a national, ethnic, racial, or religious group. Under international law, it is a crime during a time of war or peace.

Great Depression—the economic crisis that began with the stock market crash in 1929 and continued through the 1930s

hard-liner—one who adopts a firm, uncompromising policy or position

hoard—to store secretly, or for the sake of keeping and accumulating

Holy Week—last week of Lent celebrated by many Christian churches, particularly in Latin America

human rights—rights and freedoms a person is entitled to simply because she or he is a human being. Human rights apply to all human beings, regardless of citizenship, nationality, race, ethnicity, language, sex, sexuality, or abilities.

hydroelectric dam—a dam that produces electricity with waterpower

hyperinflation—rapid upward movement of the price of goods and services in an economy, which leaves a country's currency worthless

illegitimate—not regular or authorized; unlawful

illiteracy—inability to read and write

illiterate—a person who has little or no education or is unable to read and write

immune—not subject to an obligation imposed on others; exempt

immunity—freedom from something burdensome

imperialism—extension of power or dominion of a nation toward another

impetus—incentive or driving force

glossary

impunity—exemption or freedom from punishment

inalienable—incapable of being taken away or transferred

indicted—to be charged of a crime by the finding of a jury in due form of law

indigenous community—a society of people with historical ties to the land before it was colonized. These groups maintain social, economic, cultural, and political characteristics that are distinct from the rest of the national population

infant mortality—number of babies dying before reaching one year of age

informant—one who gives information; an informer

inherent—intrinsic or innate

innately—naturally or essentially

international law— a body of rules that control or affect the rights of nations in their relations with each other

interrogate—to examine by questioning formally or officially

intravenous—taken through the veins

judiciary system—court system

Khmer Rouge—Communist guerilla group in Cambodia

linguistic—of or relating to language

malaria—an infectious disease characterized by chills, fever, and sweating, transmitted by the bite of an infected mosquito carrying malaria causing bacteria

malnourished—lacking minimal amount of food essential for sound health and growth

mandate—an authoritative command or instruction

martial law—temporary rule by military authorities, imposed on a civilian population especially in time of war or when civil authority has broken down

maternity leave—paid absence from work granted to women prior to and after giving birth

migrant workers—workers who travel from one area to another in search of work

militia—an armed force of citizen soldiers

minority—a person who differs, as in race, religion, or ethnic background, from the larger group of which it is a part. Also a term used to describe indigenous peoples, displaces peoples, migrant workers, refugees, and even oppressed majorities. The terminology does not only describe people who make up a minority in terms of number but also by how they are treated.

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minority rights—the rights of "minorities" to enjoy their own culture, profess and practice their own religion, and use their own language. The right to live with social, economic, and cultural conditions that allow the group to enjoy the same general laws of a country.

monarchical absolutism—system of government under which a single ruler has unlimited powers

muscle mass—muscle quantity or size

Muslim—a believer of Islam, a Moslem religion based on the teachings of Mohammed and the belief of Allah as the one god

nationalism—loyalty and devotion to a nation to the point where primary emphasis and promotion of its interests and culture are placed above others

nationalist—a member of a group or political party advocating national independence or a strong national government

negligence—failure to exercise minimal standard of care

nullify—to make valueless or cancel out

overt—open to view

paid labor force—number of people available for wage employment in an economy

paramilitary—forces that work alongside of, or in place of, regular military forces. Often they act in secret.

pariah—an outcast; one despised by society

perpetrate—to carry out or commit

perpetuation—indefinite continuation

petition—to make requests to a person in authority

physiologically—biologically

pogrom—an organized massacre of helpless people

precarious—unstable

prisoners of conscience—people whose human rights are violated due to their beliefs or convictions

propaganda—ideas, facts, or allegations spread deliberately to further one's cause or to damage an opposing cause

proportion—the relation of one part to another or to the whole

prosecution—criminal legal proceedings

ratified—approved or given sanction to

glossary

ration—a fixed portion, especially an amount of food allotted to persons in military service or to civilians in times of scarcity

ravage—to destroy or damage

rebel forces—groups opposing government authority

redress—compensation

refugee—one who flees to a foreign country to escape danger or persecution

regime—the government in power; often refers to a military government

relegate—to assign to a position of insignificance

renege—to go back on a promise or commitment

rivet—to engross or hold (the attention, for example)

rural workers—people who work in the countryside, often in the agricultural sector

Secretary General—chief administrative officer of the United Nations

self-determination—the right of a people to decide its own form of government or political status, without outside influence

sex—biological differences that distinguish females and males

siphon—to take something from one place and redirect it elsewhere

socially-constructed—created out of commonly held assumptions

strike—the act of quitting work; specifically, such an act by a body of workmen, done as a means of enforcing compliance with demands made on their employer

subsidy—a government grant given to the poor

textile—cloth

totalitarian rule—rule by a political regime based on subordination of the individual to the state and strict control of all aspects of life

trade union—an organization of employees formed to bargain with the employer

trafficking—practice of abducting, delivering, or selling women and girls across international borders

tyrannical—of or relating to an oppressive, harsh, arbitrary ruler

ubiquitous—being present everywhere at once

unionize—to organize or join a labor union

United Nations Convention on the Prevention and Punishment of the Crime of Genocide—also known as the Genocide Convention. This was an act passed by the General Assembly of the United Nations that provided a legal definition of the term genocide and established genocide as a crime under international law.

Universal Declaration of Human Rights (UDHR)—the first global human rights declaration, cited by individuals around the world as a way of describing their needs. The UDHR contains the "Four Freedoms" proclamation by U.S. President Franklin Roosevelt (freedom of speech and belief; freedom from fear and want) as the "highest aspirations of the common people."

unpaid domestic sphere—refers to the fact that work within households is not compensated by a wage

vigil—a period of watchfulness

vulnerable—defenseless or susceptible

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